

UNDER THE CARE
OF THE

Board of
Foreign Missions
of the
Presbyterian
Church

Historical Sketch of the Missions in China

SEVENTH EDITION

REVISED BY

Rev. Courtenay H. Fenn, D. D.

The Woman's Foreign
Missionary Society of
the Presbyterian Church,
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CHINA.

POPULATION "The Middle Kingdom" contains more than one-fourth of the human race. A New England pastor has suggested the following object lesson: A diagram is drawn containing one hundred squares, each representing four millions of souls. On this surface, which stands for China, ten squares are marked off for France, eighteen for the United States, etc.; and the population of China exceeds, by more than one-half, the aggregate population of the five foremost nations of Christendom. Various estimates have been made by those best qualified to judge; it is probably safe, however, to place the population of this hive of humanity at four hundred millions.

The name China has, until recently, been applied strictly to eighteen provinces, embracing an area of a million and a half square miles. But the three provinces of Manchuria are now considered an integral part of China proper, while Chinese rule extends also to Mongolia, Tibet, Ching-hai, and Ili. The provinces average about the size of Great Britain, giving China proper twenty-one times the area of the British Isles; while, including the dependencies, the "vermillion pencil" prescribes laws for an area one-third larger than that of Europe.

HISTORY Chinese history embraces a period of more than forty centuries. The chief authority for this history is the *Shu Djing*, a work in which Confucius compiled the historical documents of the nation. From this we learn that Yao and Shun reigned from 2357 B. C. to about 2200 B. C., when the *Hsia Dynasty* was founded by Yü the Great. This was succeeded, 1766 B. C., by the *Shang Dynasty*, which in its turn was overthrown, about 1100 B. C., by Wu Wang, founder of the *Djou Dynasty*. During this period (1100 to 255 B. C.) lived the two great sages of China, Confucius, who was born 551 B. C., and Mencius, 372 B. C. The *Ch'in Dynasty* was founded 249 B. C., by the tyrant Lu Djeng, who was the first to assume the title *Whang Di*. He

built the Great Wall as a protection against the invasion of the Tartars, and attempted to blot out the memory of the past by burning the books that contained historical records. From the name of this dynasty the country was called Chin or China. The *Han Dynasty* continued from 206 B. C. to 220 A. D. One of the emperors of this line restored the books destroyed by Lu Djeng; and another, the Emperor Ming-Di, sent messengers to India, A. D. 66, to bring back teachers of the Buddhist faith. A period of division was succeeded by the second *Ch'in Dynasty*, which continued until A. D. 420.

After the rule of the Tartars in the North, the families of *Tang* and *Sung* came successively into power. During the rule of the *Tang Dynasty* (620-907 A. D.), while Europe was sunk in ignorance and degradation, China was probably the most civilized country on earth. The second Tang emperor, Tai Dzong, may be regarded as the most distinguished man in the annals of the "Flowery Land." It was in this period that Buddhism achieved its greatest successes. The *Sung Dynasty* is notable for its great literary men, especially Chu Hsi, whose commentary on the classics still remains the test of Confucian orthodoxy.

The invasion of Genghis Khan, in the thirteenth century, resulted in the establishment of the *Mongol Dynasty* (A. D. 1279-1368). It was during this period that Marco Polo visited China. A revolution, led by a Buddhist monk, overthrew the Mongols, who were followed, A. D. 1368, by the *Mings*. This dynasty continued until A. D. 1644, when the Manchu Tartars, taking advantage of a political quarrel, placed upon the throne Shun Dji, son of their own king, and founded the *Ching Dynasty*, which was overthrown in 1912.

The Chinese language has no alphabet; each
LANGUAGE character represents a word. The imperial dictionary of the Emperor Kang Hsi contains more than forty thousand characters; but only eight to ten thousand are in ordinary use. The past six years (1905-11) have seen more additions to the working vocabulary, in the way of new words and expressions, than the previous five hundred years. The Chinese characters are not inflected.

Distinctions which in other languages are marked by a change in the form of the word, in the Chinese are made by using additional characters, *e. g.*, people is *multitude man*, son is *man child*, etc. In the written language, the characters are arranged in perpendicular columns, which are read from top to bottom and from right to left. The negative form of the Golden Rule as given in the *Lung-yü* or "Analects" of Confucius, is regarded as a good specimen of the Chinese concise literary style:

Dji soa wu yü. wu hsing yü ren.
Self what not wish, not do to man.

The *Wenli*, the written or classical language, of which this is an example, is understood in all parts of the empire, while the spoken dialects or colloquials differ almost as much as do the languages of Europe. The *Wenli* is not used in conversation. Since the number of characters is many times greater than the number of monosyllables which it is possible to form with the vocal organs, many different characters have the same sound. The written language, therefore, speaks to the eye rather than to the ear, and cannot be satisfactorily Romanized. Quotations from books, used in conversation, are most intelligible when already familiar to the listener. Among the more important of the colloquials are the Canton, the Amoy, the Foochow, the Shanghai, and the Ningpo.

The *Kwan hwa*, "language of officers," is the court dialect, which the government requires all its officials to use. It is commonly called by foreigners the *mandarin* (from the Portuguese *mando*, to command). It is the prevalent language in sixteen provinces, and is spoken by about two hundred millions of Chinamen. Both the Mandarin and the more important colloquials have been reduced to Romanized writing; but the great variety of dialects prevents the general use of any one system.

To master the Chinese language is not an easy task. The difficulty of acquiring the spoken language is increased by the use of tones and aspirates. For example, in the colloquial of Amoy there are ten different ways of uttering the monosyllable *pang*, and according to the utterance it has as many

different meanings. A missionary once wishing to ask a bereaved family whether they had buried the corpse, misplaced the aspirate, and really asked whether they had murdered their relative.

"Pigeon English" is business English. "Pigeon" was merely the result of the Chinese attempt to pronounce the word "business." This Anglo-Chinese dialect is a jargon consisting of a few hundred words—chiefly corrupt English words—while the idioms are mostly Chinese. It serves its purpose, enabling the two races to communicate, at the commercial centres, without the necessity of either learning the language of the other.

The Chinese government now not only teaches the English language in its schools, but has decreed the use of English as the medium of instruction in Western learning.

"Never," says Dr. W. A. P. Martin, "have
CHARACTER OF a great people been more misunderstood.
THE PEOPLE They are denounced as stolid because we are not in possession of a medium sufficiently transparent to convey our ideas to them or transmit theirs to us; and stigmatized as barbarians because we want the breadth to comprehend a civilization different from our own. They are represented as servile imitators, though they have borrowed less than any other people; as destitute of the inventive faculty, though the world is indebted to them for a long catalogue of the most useful discoveries; and as clinging with unquestioning tenacity to a heritage of traditions, though they have passed through many and profound changes in their history."

The Chinese had anciently a knowledge of a
RELIGIONS Supreme Being, received possibly by tradition from an earlier time. The worship of this great Power, which they called *Shang Di* (Supreme Ruler), became very early a representative worship. It was restricted to the emperor; the people had no part in it. This fact may account, in part, for the growth of idolatry, the worship of a great multitude of spirits, and the worship of ancestors. "It is not ingratitude," they say, "but reverence, that prevents our worship of *Shang Di*. He is too great for us to

worship. None but the emperor is worthy to lay an offering on the altar of Heaven." Although the original monotheism is retained in the state worship of to-day, the idea of God is almost wholly lost, and even the State officially worships many gods.

The great reformer and philosopher whom we know as Confucius, the Latinized form of his Chinese title Kung Fu-dzŭ (The Master Kung), was born in Shantung 551 B. C. He spent most of his life in retirement, instructing his disciples and studying the wisdom of past ages. In his writings he uses the more indefinite term *Tien* (heaven) instead of *Shang Di*, though doubtless referring to the personal Being whom his countrymen had worshipped. He did not pretend to originate any new system of doctrine, but merely to expound the teachings of the wise men who had preceded him. He enjoined the duties arising out of the *five relations*—those subsisting between emperor and subject, father and son, husband and wife, older and younger brother, friend and friend. He also taught the *five virtues*—*jen*, benevolence; *yi*, righteousness; *li*, propriety; *djih*, knowledge; *hsin*, faithfulness. But of all the duties arising out of the relations of life, Confucius dwelt most upon respect for one's parents. Filial obedience is the first and greatest duty. "No stigma which could be attached to the character of a Chinaman is more dreaded than that of *bu hsiao*, undutiful. But a good principle is carried to an unwarranted extreme when Confucius teaches that filial piety demands the worship of parents and sacrifice to them after death. The little tablet set up in the ancestral hall is supposed to be occupied, while the service is performing, by the spirit of the departed whose name and title are inscribed upon it. Before this tablet incense and candles are burned and prostrations made; offerings of food are brought; while paper money and other articles made of paper, supposed to be needed in the spirit world, are burned."

When the disciples of Confucius asked their master about death, he frankly replied, "Imperfectly acquainted with life, how can I know death?" The doctrine of the immortality of the soul, though implied in ancestral worship, was not distinctly taught. Confucius recognized the existence of a God,

but was unable to teach anything definite concerning Him. It has been well said that there is in the system "no bringing down of God to men in order to lift them up to Him."

Taoism (*Tao*=Reason) originated with Lao-dzŭ, who was contemporary with Confucius. He left an abstruse and mystical work known as "The Canon of Religion and Virtue," which is studied by all Chinese scholars and fully understood by none. In certain passages, men are exhorted to return good for evil, and to look forward to a higher life. Modern Taoism, which has absorbed many elements and ideas from its rival, Buddhism, has little in common with its canon or its founder. At the head of its vast army of divinities, small and great, stand the Three Pure Ones, the rulers of Heaven, Earth and Sea. It fosters all sorts of superstitions, especially those connected with the Dragon, who is regarded as the god of all seas, lakes and rivers. The worship of evil spirits is reduced to an elaborate system, and is really the chief religion of the ignorant masses. The official head of the sect, known as the Heavenly Preceptor, lives in great state in the Dragon and Tiger Mountain in Kiangsi, and is held in much reverence.

Buddhism, introduced by the Emperor Ming Di in the first Christian century, had an immediate and remarkable success. Through centuries of alternating persecution and revival, it has been greatly transformed and modified by the older religions, and has in turn exercised a profound influence upon them. Its chief strongholds are in Mongolia and Thibet, but Buddhist temples and communities of monks and nuns are very numerous throughout the empire. The monks, mostly from the lowest classes, are repulsive in appearance and exceedingly immoral in their lives. Though superstitiously feared and hired for various rites, they are held in great contempt as men. Recent failure of imperial and popular support, and the confiscation of their temples for schools, have driven many to other occupations.

The essential doctrines of Buddhism are the vanity of all material things, the efficacy of good works, and the certainty of future rewards and punishments through the transmigra-

tion of souls. The only hope of freedom from evil is in ceasing to exist. Theoretically it acknowledges no God, but the instincts of the human heart have always been too strong for theories, and the Buddha himself in many incarnations is worshipped by his followers everywhere, as well as minor deities. The favorite divinity in China is Gwan Yin, the "Goddess of Mercy," who, it is said, declined to enter the bliss of Nirvana, and preferred to remain on the confines of this world of suffering, in order that she might hear the prayers of men, and succor their woes. The great object of worship is to make provision for the future state by "laying up merit." Most of the worshippers at the temples are women. Believing in the transmigration of souls, they hope, by faithfulness in worship, to be reborn as men.

Chinese Buddhism was of the type found in Northern India, and the sacred books, as rendered from the Sanscrit into Chinese, are understood neither by priests nor people. The use of this unintelligible ritual is considered essential in their burial ceremonies and this gives the priests their firm hold on the masses of the people. There is nothing revolting or licentious in the Buddhist worship, though there is in some of its realistic images, or indeed in any form of worship in China; and the contrast with Indian religions in this respect is strongly marked also in the Chinese classics, which are entirely free from anything in the least objectionable.

The Chinese has been called a religious triangle. He does not profess one of the *San Djiao*, or three creeds, to the exclusion of the other two. Every Chinese is a Confucianist, and most of them are Buddhists and Taoists as well. It is one of the most common sayings that "the three religions are after all one." Many temples are found in which huge images of Confucius, Lao-dzŭ and Buddha sit side by side, and are impartially worshipped. In addition to the three systems, there is a vast, confused accretion of superstition, belonging originally to none of them. Not one man in a thousand can distinguish the three from one another, or from these accretions. His three religions have not made the Chinaman moral; they have not taught him about God; they have not delivered him from the thralldom of sin; they have

not even made him sincerely and consistently filial. The hope of Christianity is in proving its divine power to do that in which its forerunners have failed.

Mohammedanism was early introduced into China, and its adherents are estimated at about twenty millions, mostly in the provinces of Kansuh, Hunan and Shensi. They do not intermarry with the Chinese, and mingle little with them, nor do they attempt to make proselytes. By the confession of their own leaders, they are the most turbulent of all the people, committing most of the deeds of violence and pillage. Their religious services are formal and sparsely attended. Few of them have thus far been won to Christianity.

INTRODUCTION OF CHRISTIANITY BY THE NESTORIANS In 1625, at Hsi-an Fu, in the Province of Shensi, a monument was found which establishes the fact that the Gospel was introduced into China by Nestorian missionaries. It was erected during the Tang Dynasty, in 781 A. D. The inscription upon the tablet, in ancient Chinese and Syriac characters, gives an abstract of the Christian religion, and some account of the Nestorian missions in China.

The work and influence of the Nestorians must have been widely extended in the eighth century. The tablet speaks of the great Eternal Cause as "Our Three-in-One mysterious Being, the true Lord." It gives an account of the creation, the sin of man, the circumstances connected with the advent of our Lord, His work and ascension, the growth of the early Church, the coming of missionaries to China and their favorable reception by the emperor, who said of Christianity: "As is right, let it be promulgated throughout the empire." The Nestorians exerted a wide influence for several centuries, but persecutions and dynastic changes weakened the Church, and it finally became extinct.

ROMAN CATHOLIC MISSIONS The first Roman Catholic missionary was an Italian priest, John of Monte Corvino, who came in the days of the famous Kublai Khan, 1291 A. D. Other zealous men afterward joined him and their labors had some success. When the Mongols were superseded by the Ming dynasty,

the Christians were persecuted and slain, and all traces of the mission were soon completely effaced.

Two centuries afterward, Francis Xavier died on the threshold, after vain attempts to enter the closed land. Two other Jesuit fathers, Roger and Ricci, gained entrance in disguise in 1582, and after many remarkable adventures penetrated to Peking. Kang Hsi, the second emperor of the Manchu Dynasty, was an able man, and showed a desire to learn the science of the West. He treated the missionaries kindly, and seemed for a time well disposed toward their teachings. Toward the end of his long life he turned against them. His son, a bitter persecutor of the new faith, expelled the missionaries and did his best to exterminate their followers.

During the last half century, the Roman Church in China has grown very largely. Before the massacres of 1900, their numbers were estimated at 750,000. Many of these are no doubt devout Christians; many others are attracted by the protection and immunity which the priests claim for their converts in regard to Chinese courts and laws. It is this semi-political feature of the Roman policy that has raised such bitter animosity against them in the minds of the Chinese.

With the separation of Church and State in France, and the increasing self-assertion of the Chinese government, this policy is perforce giving way to another equally questionable, namely, the free use of money to secure converts. The official rank demanded in 1898-99 by the Roman priests, and declined by Protestant missionaries, was recently withdrawn from the priests by imperial edict.

PROTESTANT MISSIONS In the early part of the nineteenth century, British trade and intercourse were closely restricted to the port of Canton, and entirely in the hands of the British East India Company. No missionary effort was permitted under their sway.

1807-1842

Robert Morrison, sent by the London Missionary Society, sailed in 1807, and went first to Macao, a Portuguese settlement at the mouth of the Canton River. He afterwards

became translator for the East India Company's factory outside of Canton. He was most diligent in his work of study and translation, and though a "prisoner in his own house, so far as direct evangelistic work was concerned," he secretly instructed as many natives as he could reach. He baptized Tsai A-ko, the first convert, in 1814. His translation of the New Testament was completed about that time, and in 1818, with the assistance of the Rev. Robert Milne, who came in 1813, the whole Bible was finished. The work of the first period was done chiefly in the Malayan archipelago. It was a time of foundation-laying. The language was studied, grammars and dictionaries were made, the Bible and other books translated. Tracts and parts of the Scriptures were distributed, about one hundred converts were baptized, and a few native preachers trained.

After the expiration of the East India Company's monopoly in 1834, constant friction and bickerings with the British merchants brought on what is popularly known as the "opium war." At the beginning of this war, the Chinese government talked arrogantly of marching its armies westward to invade Great Britain; at its close in 1842, the treaty of Nanking opened five ports—Canton, Amoy, Ningpo, Foochow and Shanghai—to foreign trade, and granted Hong Kong in perpetuity to England.

A great increase of foreign trade followed the 1842 to 1860 treaty. The American and English missionaries, who were waiting at the gates, lost no time in beginning their work in the treaty ports. Within twenty years, 1,300 converts were baptized.¹

The natural reaction followed this enforced concession to Western power. A few advanced thinkers, the forerunners of the present reform party, advocated the adoption of European methods, to enable China to cope with her enemies, but the majority of the leaders sullenly abode their time until they should be strong enough to drive the invaders into the sea. Then came the Tai-ping rebellion, under a leader pro-

(1) Acknowledgment is due to "The Siege in Peking," by Dr. W. A. P. Martin, and "The Outbreak in China," by Dr. F. L. Hawks Potts, for some of the following pages.

fessing a pseudo-Christianity, which devastated the southern provinces for ten years. Hsien Fêng, the husband of the late Empress Dowager, came to the throne in 1850. "Let it be your aim," said an old counsellor to him, on his accession, "to re-establish all the old restrictions along the coast, which ought never to have been relaxed."

The arrogance of a viceroy brought on a second war with England and France. A second time the boasted strength of China failed. The Taku forts were stormed, Peking itself captured, and the emperor and court, including the late Dowager Empress and her infant son, forced to flee to Tartary. The treaty of Tientsin followed in 1860, allowing foreign ambassadors to reside in Peking, legalizing Christian missions, protecting the converts, and granting increased freedom of trade and travel to foreigners.

The Tai-ping rebels were subdued by foreign aid. Soon after the emperor died, and his two wives became joint regents. Beautiful and gifted, and enjoying great prestige as the mother of the little emperor, Tzû Hsi, "Tender Joy," soon quite eclipsed her elder colleague, and at her death reigned supreme.

On the death of her young son in 1874, she adopted Kwang Hsü, then three years old, and continued to reign in his name until his nominal majority, when she professed to retire in his favor, but still remained the power behind the throne. The party of progress continued to urge the necessity of instruction in the languages and science of the West. Schools were established and young men sent abroad for education. The emperor himself was well educated and allowed to learn English under Christian auspices. After long hesitation, legations were sent from China to the Western nations. In the meantime, Christian missions were being extended as fast as the scanty funds sent from home would permit. The growth was not large, counted by actual converts, but the subtle influence of contact and education began to be felt. Every institution of foreign learning founded by the Chinese government was intrusted to the care of a Protestant missionary.

WAR WITH JAPAN
1894 and 1895

In 1894, Korea, supported by Japan, threw off the suzerainty long claimed by the Chinese emperor. This led to a war, in which the Chinese, with their antiquated arms and inefficient army and navy, were overwhelmingly defeated, and forced to surrender to Japan the islands of Formosa and the Pescadores and the peninsula of Liao-tung. The impression produced on the Chinese was deep and painful. To be defeated by the Japanese, whom they had stigmatized as dwarfs, and regarded as immensely inferior to themselves, was an unendurable mortification. Helpless and dazed, they appealed to the Western powers, and Japan was forced to relinquish Liao-tung for a money indemnity.

REFORM
MOVEMENT

Many of the leading Mandarins now became convinced that only the adoption of the same progressive methods that had made Japan so formidable, could save China from destruction. To the horror of the conservative nobility, the emperor himself, under the influence of Kang Yü Wei, a doctor from Canton, placed himself at the head of the reform movement. Startling innovations were proposed; the children of the common people were to be gathered into the transformed idol temples for instruction, and a system of graded schools was to culminate in a new university for the sons of the nobility. The civil service examinations were re-organized to cover subjects of practical usefulness, and as far as possible Kwang Hsü aspired to do for China what the progressive rulers of Japan and Siam have done for their realms. Dr. W. A. P. Martin, long the head of the Tung-wen College, connected with the Chinese Foreign Office, was chosen President of the new university, the favorite scheme of Li Hung Chang, who was always warmly in favor of modern education. The reformers appealed to the missionaries for aid in the suggestion of reforms and the preparation of books. Newspapers were encouraged and free speech permitted. In 1895 there were in all China nineteen newspapers; in 1898, seventy-six. In those three years the sales at the book store of the Useful Knowledge Society rose from \$800 to \$18,000. At the same

time it was reported that the emperor was seeking the lives of the empress dowager and various reactionary officials.

COUP D'ETAT The conservatives stood aghast. Wild with
AUGUST, 1898 rage and fear, they appealed to Tzŭ Hsi, imploring her to resume the power. From the recesses of her summer palace, fifteen miles from Peking, she had never ceased for a day to concern herself in affairs of State. Now her action was summary and decisive. Supported by Jung Lu, with a large force of soldiers, she promptly seized the emperor, and forced him to issue an edict beseeching her to assume the regency for the third time, that "she might teach him how to govern his people." Six of the reformers were beheaded, others were banished. Kang Yŭ Wei made his escape. The obnoxious reforms were abolished one by one on plausible pretexts; and the emperor was kept in close confinement.

FOREIGN AGGRES- In the meantime, European nations were
SIONS, 1897-1898 not slow to take advantage of the manifest weakness of China. Two German missionaries of the Roman Catholic Church were murdered by bandits in Shantung. The German government instantly sent warships to Kiao Chou, demanding indemnity and concessions of territory. All the demands were perforce granted, and Kiao Chou was permanently occupied. Next Russia demanded and obtained a lease of Port Arthur and Ta-lien-wan, as a terminus for her new Siberian railway. England, not to be outdone by her rivals, put forth a claim for the lease of Wei-hai-wei, on the northern shore of Shantung. After some resistance, China was obliged to grant this claim also, as well as a subsequent demand for Kow-loon on the mainland, back of Hong Kong. The French were known to be only waiting their time to make extensive claims in the south. Even Italy, unwilling to be left out, demanded the cession of Sanmen Bay. Then at last the empress lost patience, and showed so warlike a front that the demand was withdrawn. Encouraged by this success, she openly declared that further encroachments would be resisted at any cost. The people, who were never allowed to hear of any reverses, and imagined China omnipo-

tent, regarded all those who had consented to these agreements as venal traitors to their country. The anti-foreign feeling, always intense, began to break out anew in the Boxer risings and other analogous movements. The infuriated empress gladly welcomed these new auxiliaries.

The Boxers were not a new society, but a **THE BOXERS** secret order, more than a century old. In

1803 they were proscribed by the government as disorderly, and lingered on in obscurity until recently revived. They professed a mysterious creed and claimed supernatural powers, laying great stress on hypnotic and spiritualistic manifestations. In the fierce excitement aroused in Shantung by the German occupation, this ancient fraternity suddenly developed immense strength. Bands of boys were seen in every hamlet going through their peculiar drill, and a special branch was created for the young women. One of their war songs begins:

"We, the brothers of the Long Sword, will lead the van;
Our sisters of the Red Lantern will bring up the rearguard.
Together we will attack the barbarians
And drive them into the sea."

Like a devastating flood they swept over Shantung, attacking railway engineers and missionary stations, and laying waste the Christian villages. The governor, Yü Hsien, did nothing to check their ravages. The foreign representatives insisted on his removal, and he was recalled to Peking, where he was praised and promoted by the empress. By him the Boxer leaders were introduced to Prince Tuan, who became their ardent patron. The empress, forced by policy to disavow them outwardly, really encouraged and invited their onward march. Their favorite motto was: "Uphold the Great Pure Dynasty, and destroy the Ocean Barbarians."

The missionaries, whose work brought them into close contact with the people, were not slow to warn the foreign ministers that an alarming crisis was at hand. But, misled by the false assurances of the government, the ministers took no steps to defend themselves, and it was not until the railroad to Paotingfu was destroyed, May 27th, 1900, that they telegraphed to Tientsin for a guard. The troops, about 450

in number, arrived at nightfall, May 31st. Next day the Tientsin track was torn up, cutting off all communication with the seaboard, and that strange siege began, which for months kept all the civilized world in suspense.

As soon as it was known that the legations were in peril, a strong column of marines was sent from Tientsin under Admiral Seymour and Captain McCalla. Surrounded by overwhelming numbers, they were driven back, with heavy losses. A larger expedition was at once organized by the admirals of the combined European squadrons. The Taku forts at the mouth of the Pei ho were captured June 17th; Tientsin, where the foreign community was holding out against overwhelming odds, was taken and garrisoned.

Meanwhile, the missionaries of Peking and Tungchou, with many others unable to return to their stations from annual meetings, were compelled to forsake their homes and gather, with several hundred Chinese Christians, in the Methodist Episcopal Mission compound, whence they once more fled, on June 20th, to the legation area, on learning of the murder of Baron von Ketteler, the German Minister. Here for fifty-five days, subsisting on food supplies providentially lying within the defended lines, fired at with shot and shell day and night, constructing remarkable fortifications, each day fearing massacre at any moment, yet hoping for the arrival of the foreign troops, their lives were marvellously preserved in answer to the volume of worldwide prayer. Not until August 2d did the troops find themselves able to start from Tientsin; but most unusual summer weather permitted a speedy trip, and the enemy was everywhere driven back. On August 14th, the allied armies of eight nations entered Peking, and the empress and her followers, defeated in their futile warfare against the whole civilized world, fled in haste through the Western Gate, to take refuge at Hsianfu, six hundred miles away.

After long delays, the empress was induced to appoint commissioners, through whom the Powers might make known their demands for reparation and peace. A treaty was made by which the government bound itself to maintain order and protect foreigners. A large indemnity was ex-

acted, and the empress and court were allowed to return to Peking.

The lessons of exile were evidently not lost upon the empress. In August, 1901, she issued a royal decree abolishing in the government examinations the ancient style of essay, based on classic models, and requiring instead theses on political economy, constitutional science and Western laws. A second decree followed, establishing a university in each provincial capital, for the study of Western science, to be followed by an organized system of lower schools.

By these edicts most of the reforms, for proposing which the young emperor was dethroned, were made obligatory.

A third proclamation ordered the governors to send promising students to foreign countries at government expense, to be trained as instructors.

The consternation created by these decrees can scarcely be understood by outsiders. China was a literary country. The whole constitution of society was based on the Confucian system of instruction. Scholars were the most honored class of the community, and no government office could be held except by those holding degrees from the imperial examiners. Even a superficial obedience to the new decrees would revolutionize at once the mental habits of millions of men. A wild scramble for Western books and Western teachers followed. All the Christian presses and book depositories were taxed to their utmost capacity to supply the demand. All of the eighteen provinces now have universities, for which many of the instructors must be obtained from the Christian colleges. To obviate any evil effects, later edicts required the formal worship of Confucius from all instructors and students, thus barring out avowed Christians. This rule, however, proved very flexible when Christian instructors were in demand. So little did it avail to halt the progress of Christianity, that a later edict decreed the divine rank of Confucius as equal to that of "Heaven." By an odd bit of "poetic justice," the advice of the sage with reference to the gods, namely, "Keep them at a distance," has been applied to him, so that the study of the Confucian classics now occupies but

a minor place in the educational curriculum. The old Confucian teacher has forever lost his occupation; all the learning of the West has come in to take the place of the "Four Books and Five Classics." In her desperate need of new teachers, and her unwillingness to invite those teachers from the West, China engaged many from Japan, and at the same time sent many of her students to Japan for training. The instructors from Japan too frequently manifested political interest, and the Japan-trained students spent too much of their time reading anarchistic literature, to make this plan satisfactory. To-day China's choicest students are being sent to America, since this country has reformed her treatment of Chinese at the ports, and mollified the hurt of many years by the return to China of the excessive Boxer indemnity. With the funds thus saved, China is sending to America one hundred students annually for four years, fifty annually thereafter, selected by competitive examination. The superior work of the Christian schools has resulted in the success of an altogether disproportionate number of Christian students in these examinations. A preparatory school for the successful candidates has just been established at Peking, with eighteen Christian American teachers.

The complete destruction of property in Peking, Paotingfu, Wei-hsien, Tai Yüan fu, and elsewhere, in 1900, led the Mission Boards to plan for economy through co-operation, especially in higher education. Union Christian Universities have been established at Peking, Tsinanfu, Nanking and Chentufu, embracing many denominations. New emphasis is being given to theological and medical education. American Universities are establishing their colleges in China. The University of Pennsylvania maintains a Medical College in Canton, Yale a general school at Changsha, Harvard a medical school at Shanghai, while Princeton supports the varied Y. M. C. A. work in Peking. Oxford and Cambridge contemplate an extensive professional school at Hankow. More and more is the work being specialized, with a view to efficiency. The various missions are co-ordinating all their educational work, and arranging for expert supervision. So far as possible, the curricula of the Christian

schools are being harmonized with those of the Board of Education, and cordial relations maintained with the non-Christian schools. The Y. M. C. A. has materially aided in this and many other directions, by the introduction of special physical directors, and the whole scheme of athletics, overthrowing altogether the old idea of the unbending dignity of the scholar. It has introduced also the idea of Christian Student Conferences, and greatly stimulated the spiritual life and evangelistic activity of the schools. Under the auspices of the Conference at Tungchou has been organized the Chinese Student Volunteer Movement for the Ministry, the first Secretary of which, the Rev. Ding Li Mei, is also responsible for the conveyance to the Christian college students of China of that ringing call to the ministry, "in loyalty to Christ and to China," which has been answered by the volunteering of more than seven hundred young men and women for this self-denying service, in spite of the numerous tempting opportunities to earn ten times the salary in secular work.

The earnest desire on the part of missionaries and Chinese Christians for a larger measure of unity has resulted in the formation of provincial and national federation councils; the amalgamation of the eight Presbyterian and Reformed bodies into one Presbyterian Church of China, independent of the foreign Assemblies; the conduct of union evangelistic campaigns; the almost complete delimitation of denominational fields; a strong native movement in the direction of the organization of a single Christian Church for China; the co-ordination of the Tract Societies through the appointment of an Agent for China of the Religious Tract Society of London, and the organization of a Sunday School Association, an Evangelistic Association, and a National Y. P. S. C. E., all with salaried secretaries. From a different origin, namely, the new national consciousness, springs the movement for a strictly independent Chinese Church, with no foreign members or officers. With few exceptions, the missionaries are encouraging all that looks toward a self-supporting, self-governing and self-propagating Chinese Church, and are quite willing to "decrease," that such a Church may "increase." The mind of the people in general is open to

Christianity as never before. "The blood of the martyr" has again proved "the seed of the Church." Men of high position, like Mr. Djang Boa Ling of Tientsin, have accepted not merely Christianity, but Christ, entered the Church, led families to the faith, and gone about proclaiming Christ as the one hope of China. The terrible Boxer movement, instead of retarding the Christian advance, set it mightily forward.

Among the missions there has been a strong movement in the direction of more complete national organization, through the appointment, after consultations between Boards and Missions, of representative National Councils, with unlimited advisory powers and a measure of authority, experienced missionaries being set apart for the chairmanship, and others, representative of all the missions of the denomination in the empire, being associated with them in planning for the largest measure of co-ordination, economy and efficiency.

The vast illiterate mass of the Chinese nation is being illuminated not only by the new education, which the government aims to make universally compulsory, but also by the press, through newspapers, periodicals and books. Ten years ago a paper in Mandarin was unheard of and almost unthinkable; to-day there are scores of these vernacular issues, besides hundreds more in the literary style. Under native auspices, as well as those of Christian Societies, weekly and monthly periodicals, in Chinese and English, are enlightening the minds and breaking down the prejudices of many. Hundreds of the high officials and gentry are regular subscribers to the periodicals of the Christian Literature Society. Most of the new papers advocate reform and progress, deprecate and deride the old superstitions, and even the idolatrous rites. Unfortunately, with the influx of much good religious and secular literature, in the form of translations, compilations and original productions, there has come also a flood of poor fiction, atheistic and agnostic as well as anarchistic literature, with which it is difficult for the Christian publishers to keep pace. Yet the missionary presses are turning out millions of pages every year for the Missions, Tract Societies and Bible Societies. The revision of the New Testament, in Wenli and in Mandarin, has been completed;

the Old Testament revision is in progress; the first Concordance to the Mandarin New Testament has been issued, and many volumes of commentary and of outline Bible studies have been printed.

Politically, the recent developments in China have challenged the attention of the world. Awakened by the disastrous outcome of the Boxer movement, the government in 1906 sent commissioners to study the governments of the influential nations of the world. Their report recommended the promulgation of a constitution as the thing most to be desired. The idea was accepted and announced. The people, when they learned what the new word meant, were eager to prepare for it, and soon began to clamor for it. As a first step, Provincial Assemblies were constituted, and have acted in the main with dignity and decorum.

The famous Empress Dowager and the Emperor Kwang Hsü died within one day of each other in November, 1908. The Emperor's nephew, a child under three years of age, was proclaimed his successor, and the boy's father, Prince Ch'un, was appointed Regent. An edict issued in December promised that a Parliament should be convened and a constitution granted in 1917. A comprehensive program of reforms was announced, and inaugurated with great vigor. The most notable of these, the opium reform, long urged by missionaries, was enjoined by edict after edict, enforced by severe punishments, and its success has compelled the admiration of the world and the co-operation of Christian nations, in spite of vested interests. Yet China is threatened with an almost equal curse in the vast and increasing importation of cigarettes and intoxicants from the West.

In October, 1910, a National Senate of 262 members was convened in Peking, to serve as a nucleus for the future Parliament. It was granted only deliberative powers, and when it demanded to control the Grand Council, the throne refused. In response to its continued demands, the date for granting the Constitution and summoning the Parliament was advanced to 1913.

The year 1911 was one of great disasters throughout China. Plague was prevalent, and unprecedented winds and

rains caused fearful floods, followed by widespread desolation and famine which increased the general discontent. In October, the spirit of unrest and the deep-seated hatred of the Chinese for the Manchu dynasty culminated in a revolutionary outbreak, beginning in Chengtu, in Hunan Province. Wuchang was taken by the revolutionary army and an independent military government set up. The movement spread like wild-fire from province to province, in some places peacefully, in others with scenes of frightful barbarity. The throne strove to save itself by granting every demand. In November, the Senate was empowered to draw up a constitution, which was done at forty-eight hours' notice, sanctioned by an edict, and sworn to by the Regent on behalf of the little Emperor. Yuan Shih Kai, the ablest of the imperial councillors, had been dismissed in 1909 through personal jealousies. He was now recalled, and invested with the powers of a dictator. Having secured the loyalty of the northern army, Yuan proposed to establish a constitutional monarchy, with the Manchu Emperor as the nominal head. The southern provinces refused to accept this plan, and fighting continued in the Yangtse valley, with much loss of life and property, though foreigners were carefully protected by both sides. In December, the Regent abdicated, and two guardians, one Chinese and one Manchu, were appointed for the Emperor.

A Provisional Assembly, representing fourteen provinces, met at Nanking, December 29th, 1911, proclaimed the Republic of China, and elected as temporary President Dr. Sun Yat Sen, a man educated under Christian auspices and prominent in the party of reform. The dynasty was forced to abdicate February 12th, and shortly afterward Yuan Shih Kai was chosen President of the Republic of China, Sun Yat Sen refusing to hold any office.² Yuan was inaugurated March 10th; a few days later, the unpaid troops broke out in mutiny, and terror reigned in Peking and the vicinity, until quiet was restored by the arrival of foreign troops. The question of financing the new government is very serious, and negotiations for foreign loans are hindered by the jeal-

(2) For dates and details, see the *Statesman's Year Book*, 1912, Art. China.

ousies of the Powers and the vacillation of the new government. The presence in many districts of large armed forces, unpaid and badly disciplined, is a most serious menace to the country.

The significance of this extraordinary revolution cannot be exaggerated. Mr. Robert E. Speer says, in the Report to the General Assembly, May, 1912:

"The nation which has the largest population within a compact area of any nation in the world, whose people have hitherto so lacked national spirit that they were not able to act together; a people who have had such insufficient means for intercommunication that it was difficult for one part of the empire even to know the conditions in another part of the empire; a people who have been proverbially conservative and slow moving, have suddenly shown a unity of movement and a solidarity and determination of action which would have been deemed inconceivable a short time ago. There is nothing in history with which this upheaval and reconstruction can be compared, except, possibly, that which followed the Crusades in the Middle Ages; but even that transformation, great as it was, is dwarfed by the vaster transformation upon which we now look. Like the Crusades, the revolution in China has broken up the stagnation of the past, liberated men's minds from iron-bound traditions, given wider knowledge of other peoples, awakened new aspirations, and so changed the conditions which had hitherto repressed truth and liberty that it has made possible a better era.

"The most solemn responsibility rests upon the Christian Churches and upon their missionaries at such a time as this. They need to a remarkable degree a combination of wisdom, of patience, of fortitude, of courage, and of firmness. Having been led by an imperative sense of duty to preach the new faith to the world, having declared those truths which always and everywhere awaken the minds of men, they must continue their work. They cannot set in motion such vast reconstructive forces and then abandon their efforts when the old walls begin to crumble and the air is filled with flying débris and clouds of dust. The overshadowing question to-day is whether the people of God will be equal to the emergency, whether they will have the faith and determination undismayed to push their cause."

No greater opportunity has been offered in history for Christian conquest. Never before has a country so completely thrown overboard the old or more eagerly held out her hands for the new. The most conservative nation in the world has become the most progressive. What her new civilization is to be, depends very largely on what we offer her, and how we offer it. The pure Gospel of Christ, offered in the Spirit of Christ by the Church of Christ, will transform the "Yellow Peril" into a Golden Blessing to the world.

Work of the Presbyterian Church.

The Board of Foreign Missions of the Presbyterian Church, which grew out of the Western Foreign Missionary Society, and was organized October 31st, 1837, commissioned Rev. R. W. Orr and Rev. J. A. Mitchell for the Chinese Mission. They sailed from New York December 9th, 1837, for Singapore. Mr. Mitchell was soon removed by death, and Mr. Orr was compelled by failing health to return within two years. Rev. T. L. McBryde, sent out in 1840, returned in 1843 for the same reason. The next reinforcements were J. C. Hepburn, M. D., afterward stationed in Japan, and Rev. Walter M. Lowrie, who met his death by the hands of pirates in 1847.

Dr Hepburn and Mr. Lowrie in 1843 transferred the mission from Singapore to Amoy, China, and were soon joined by the late Dr. D. B. McCartee and Mr. Richard Cole. A special appeal was now made for funds, and as a result the Church was enabled to strengthen the mission. Among those sent out were Rev. Messrs. R. Q. Way, M. S. Culbertson, A. W. Loomis, Mr. M. S. Coulter, and their wives, Rev. Messrs. Brown, Lloyd and A. P. Happer. Macao, Amoy and Ningpo were occupied as stations.

Our Missions in China are now seven, viz.:

- | | |
|---------------------------|---------------------------|
| I. Central China Mission. | V. Hunan Mission. |
| II. Kiang-An Mission | VI. Shantung Mission. |
| III. South China Mission. | VII. North China Mission. |
| IV. Hainan Mission. | |

In 1910, by the advice of the Board of Foreign Missions, a National Council was formed, composed of representatives elected by the different Missions, to consider all questions of general importance. Rev. J. Walter Lowrie, D. D., was chosen as Chairman.

CENTRAL CHINA MISSION.

This oldest mission of our Board in China occupies five stations: Ningpo, Shanghai, Hangchow, Soochow and Yü Yao. Connected with these are over forty out-stations, where native preachers are working, and a number of preaching places, visited more or less regularly. These stations cover the most densely populated region in the world, containing 25,000,000 people on 30,000 square miles of territory.

Ningpo, one of the five ports opened in 1842, is **NINGPO** located on the Ningpo River, twelve miles from the sea, and contains, with its suburbs, a population of three hundred thousand. The beautiful and fertile plain stretching to the west and south of the city, intersected with canals, has been called "the very garden of China."

Our pioneer missionary in Ningpo was D. B. McCartee, M. D., who arrived June 21st, 1844, and before the close of that year opened a dispensary in a large Taoist temple. He was joined within a few months by the Rev. Messrs. R. Q. Way, M. S. Culbertson, A. W. Loomis, and their wives, and Rev. W. M. Lowrie. The first Chinese convert, Hung Apoo, was baptized early in 1845, and on the 18th of May in the same year a church was organized. The chapel service was conducted at first by Dr. McCartee, as he could speak the Ningpo dialect more fluently than his colleagues.³ Among the early members of the mission was the Rev. William T. Morrison, whose work was fruitful at the out-stations Yü Yao and San Poh, and afterwards in the boys' school and the theological class.

There are now ten churches connected with this station, one of which is self-supporting, with twenty-two regular preaching places. The pastor and members of the Ningpo church have established an orphanage for seventy-five boys.* The field covered by the Ningpo station, two hundred miles

(3) For the early history of the Ningpo Station see *The Foreign Missionary*, March and June, 1884.

long and from twenty to one hundred miles wide, embraces a population of several millions.

The boys' boarding school, organized early in the history of the Mission, was in 1877 removed to Hangchow; and the Academy, opened in 1881, was transferred to the same station in 1909. Day schools, taught by graduates of the boarding schools and of Hangchow College, are maintained at strategic centres. They now number eleven, with 320 pupils.

The girls' boarding school, opened in 1846, now occupies the commodious building vacated by the Academy, and has an attendance of over eighty pupils. The girls are taught the common duties of housekeeping with their other studies, and much attention is paid to religious instruction. With few exceptions, the pupils have been converted and received into the Church while members of the school. They have become wives of native preachers or teachers, or have themselves engaged in teaching. An Anglo-Chinese school for high-class girls was in successful operation for eight years before transfer to Shanghai, enrolling as high as thirty-eight students, and exerting a large influence. Physical and musical drill were prominent attractions. A girls' short term boarding school is also held for three or four months.

Industrial classes for heathen women have been very successful in winning poor women to a new life. The beginning of this effort was by Mrs. W. T. Morrison in 1861. Several Bible women are constantly at work in the city and the surrounding villages. Christian training classes for men and for women are held annually at Ningpo or Yü Yao, and are largely attended. A Women's Club, with lectures, papers and discussions, has broken down many prejudices and enlightened many.

Shanghai, "the Liverpool of China," in the **SHANGHAI** Province of Kiang-su, is a city of 700,000 inhabitants (including suburbs). Its European population numbers 6,000. Rev. Messrs. M. S. Culbertson and J. K. Wight, with their wives, were transferred from Ningpo, and began to labor here in July, 1850. The first convert was baptized in 1859, and a native church organized in 1860.

Three localities are now occupied in this city—the oldest, within the English concession and centering around the Mission Press; the second, outside of the South Gate; the third, within the American concession, two and a half miles from the Press, in the district called Hongkew. In the Press station is the Lowrie Memorial Church, with an excellent Chinese pastor. They have erected a fine building, and carry on missionary work of their own, including three day schools.

The South Gate Church is in the midst of a thickly-settled district, where no other mission is working. It has conducted a night school and a street chapel. Much of the work is done through Chinese helpers. One member of the Hongkew Church has subscribed \$1,000 towards an almshouse for poor Christians, to be erected beside the church. All these churches are self-supporting and self-governing. They report 570 members.

The Lowrie High School for Boys has over one hundred pupils. New buildings were provided by the Earnest Workers for China. The school has the sympathy and financial backing of former students now in business. Some of these have presented to the school Bau Memorial Hall, at a cost of \$4,000.

The Y. M. C. A. is an active organization in the school.

The Girls' Boarding School has now ninety-eight pupils. Its graduates have become teachers, kindergartners, physicians and helpers. The school rejoices in a new class room building.

Two kindergartens are entirely self-supporting.

Four day schools are maintained, with 120 pupils.

The Christian Endeavor movement has been of great help to the churches in China, and especially in Shanghai. It is an agency peculiarly suited to the Chinese mind, with its unrivalled talent for organization.

The Mission Press in Shanghai is a powerful agency for good throughout the empire. In February, 1844, Mr. Richard Cole arrived at Macao with a press and type, accompanied by a young Chinaman, who, in America, had learned something of the printer's trade. The first work undertaken was an edition of the Epistle to the Ephesians; this was fol-

lowed by an edition of the Gospel of Luke. In June, 1845, Mr. Cole removed the press to Ningpo.

The use of separate characters instead of cut blocks was begun in 1856. A Frenchman had conceived the idea of separating the complex Chinese character into its simple elements, so that a few elemental types might be variously combined to form many different characters. When the sum of \$15,000 was needed to secure the manufacture of matrices for the type, King Louis Philippe and the British Museum gave \$5,000 each, and the remaining \$5,000 was contributed by the Presbyterian Board of Foreign Missions. After this step in advance was taken, a type-foundry and electrotyping department were added to the institution.⁴ As Shanghai was thought to possess superior advantages as a commercial centre, the press was removed to that place in December, 1860.

In 1875, the original premises were sold and more suitable property, in a central location, was purchased. The business outgrew this also, and in 1902 all the manufacturing departments were removed to the suburbs, leaving the offices and sales rooms in the old quarters. This is the most important Mission Press in the world. With the new buildings and improved machinery, its capacity is greatly enlarged. Besides the printing office, there is a type foundry, electrotyping and stereotyping rooms, and a bindery. It furnishes supplies of all sorts, and especially fonts of type, for all Chinese presses from Singapore to Manchuria, and even for the German Imperial Printing House in Berlin. It publishes books for all the other missions in China, and is the general depository for the Educational Association.

Among other noteworthy books published are standard Chinese-English and Japanese-English dictionaries; various editions of the Scriptures, a Dictionary of the Bible, a Concordance of the New Testament, a Harmony of the Gospels, Interwoven Gospels, Commentaries on various Books of the Bible, and many important scientific and educational works.

(4) Much of the success of the Press is due to the ability and industry of Mr. William Gamble, who took charge of it in 1858. He was the first to make matrices of Chinese type by the electrotype process, and originated the type-case now generally in use.

The demand for text-books caused by the Empress's educational edicts in 1902, was overwhelming, and with all the new facilities it was impossible to keep up with the orders. Nearly 114,000,000 pages were issued in 1908. Competition with many native presses is now reducing the output.

Two hundred and eight workmen are employed, of whom about half are Christians. Every morning the workmen gather in a chapel at the rear of the main building, where a native teacher reads from the Scriptures and leads in singing and prayer.

For many years the press has not only paid its way, but brought a yearly surplus of from \$3,000 to \$8,000 into the treasury.

In 1895, a superb copy of the New Testament was printed, beautifully bound, and enclosed in a silver casket, for presentation to the Dowager Empress on her sixtieth birthday, by the Christian women of China. The entire cost was \$1,200, and the givers numbered nearly 11,000. In 1910, a similar presentation to the Prince Regent and young Emperor took place.

Twelve Chinese and foreign periodicals are printed regularly at this press.

In 1902, all the Presbyterian missions united to establish the first Christian weekly newspaper in China, *The Christian Intelligencer*, under the care of the Rev. S. T. Woodbridge, of the Southern Presbyterian Church. All these publications are circulated not only in China, but wherever Chinese emigrants have gone.

Soochow, "the Paris of China," is a city of over
SOOCHOW 500,000 inhabitants, seventy miles from Shanghai.

It is the centre of an immense population.

Mr. Charles Schmidt, a European, was in the employ of the Chinese government during the Taiping Rebellion. Supported in part by his own means, he undertook evangelistic work in Soochow in 1868. Rev. and Mrs. George F. Fitch came to his assistance, and in 1871 a mission station was formally established. Rev. W. S. Holt and wife arrived in 1873.

A church and several street chapels are the centre of work

in the city. Union tent services in May, 1910, brought in 1,600 inquirers. With great difficulty, property was bought for a missionary residence in Lion Mountain, an out-station, from which itinerating tours are constantly made. There are four other out-stations.

A boarding school for boys, dating from 1893, was closed for a time, and reopened in 1911. Four day schools are carried on.

The Boys' High School, after a useful career of fifteen years, was consolidated with the Hangchow Academy.

In 1898, by the generosity of Mr. N. T. Tooker, of New York, a hospital for women was built, and also a residence for the physicians. The formal opening took place in October, 1899, with a large attendance of influential visitors. This hospital has done much to allay the prejudice against foreigners, which has always been exceptionally strong in Soochow. About 6,000 patients are treated annually in the hospital and dispensary.

Hangchow, the provincial capital of Chekiang, **HANGCHOW** is 156 miles northwest of Ningpo. It has a population of 800,000, and is a stronghold of idolatry. Around this city is a population of 1,500,000. It was entered in 1859 by Rev. J. L. Nevius, but as the treaty did not then allow residence in the interior, he was not able to remain. Two native churches were, however, the result of his sojourn here.

In 1865, mission work was permanently established by Rev. D. D. Green, who was soon joined by Rev. S. Dodd and wife.

Three churches, with 480 members, and two chapels, are cared for by native pastors, under the supervision of the mission. The evangelistic work reaches ten out-stations.

The Hangchow College is now a union work of the Central China Mission and the Mid-China Mission of the Southern Presbyterian Church, with over one hundred students, two-thirds of them Christians. The Y. M. C. A. is a valuable help in the development of Christian character and leadership. Six places have been supplied with preaching by students. Over ninety per cent. of the boarders are in

Student Bible Classes. The college was removed in 1911 to new buildings on a commanding site, four miles south of the city, with modern equipment. The high schools of Soochow and Ningpo are now absorbed in the Preparatory Department of the college.

A union has also been effected between our Girls' Boarding School and that of the Southern Presbyterian Mission. The pupils number 126, and now occupy the old buildings of the Boys' College. It is hoped that the school maintained by the Southern Baptists may also unite with this, and a Woman's College be developed.

Training Classes for men and for women are held annually, with attendance of from four to thirty.

The city of Yü Yao was made a station in 1909, but its reports are still included with Ningpo.

KIANG-AN MISSION.

For reasons of distance, dialect, etc., it was decided, in 1906, to divide the Central China Mission, setting off the stations of Nanking and Hwai-yuen as the Kiang-an Mission, taking its name from the initials of the two provinces in which it is located—Kiangsu and Anhui.

A new station is contemplated at Nan-hsu-chow.

Nanking, about one hundred and eighty miles **NANKING** northwest of Shanghai, on the Yang-tse Kiang, was occupied in 1876 by Rev. Albert Whiting and Rev. Charles Leaman, after a long struggle with the Mandarins, who endeavored to interpret the treaty in such a manner as to exclude missionaries. Mr. Whiting sacrificed his life in 1878 while engaged in relieving the famine sufferers in Shensi Province.

Five years elapsed before land could be obtained suitable for the mission buildings, owing to the bitter prejudice against foreigners. During 1892, when many riotous outbreaks occurred, the missionaries were obliged to leave the city and close the schools for a time. But the people were quiet and friendly all through the war with Japan, and a

remarkable proclamation issued by the Prefect of Nanking after the Szechuen riots declared that "the missionaries all are really good, and are working to save and help the poor. All villains creating disturbance will be severely punished."

During 1900, serious trouble was prevented by the vigilance of the viceroys. Nanking was the seat of war during the revolution of 1911, and the capital of the provisional government. In November, while the city was besieged by the revolutionary forces, the schools were disbanded and the missionary families sent to Shanghai. Thirteen men remained, and were not molested; no missionary property was destroyed, and no Christians injured. Of the committee of three chosen to arrange terms of surrender, two were missionaries, one of them Dr. J. C. Garritt, of the Theological Seminary.

In spite of the disturbances of recent years, the people manifest an increasing readiness to hear the Gospel.

In 1910 and 1911, at the Chinese New Year, great union tent meetings of five missions were held for several days, with thousands in attendance. More than 400 inquirers were the result. A Union Bible Institute gathers fifty pastors and evangelists for a month, followed by an impressive evangelistic campaign. A Mohammedan convert is among the most successful evangelists. Work is carried on at a number of out-stations, most of which have been made more accessible by the Shanghai-Nanking and Tientsin-Nanking Railways.

The Union University of Nanking was opened in 1910, representing the combined educational work of the Methodists, Disciples and Presbyterians. There are 420 students, 13 foreign teachers and 26 Chinese teachers. A Union Medical School, with a Nurses' Training School, is to be affiliated with the University.

The Union Theological Seminary, jointly supported by the Northern and Southern Presbyterian Churches, includes a Bible Training School, in which the other missions working in Nanking unite.

The Boys' Boarding School, founded in 1889 by the late Rev. R. E. Abbey, has been combined with the College.

The Girls' Boarding School, opened by Mrs. Charles Lea-

man in 1884, the first girls' school in the city, has one hundred students, almost all Christians. In this school, as in all the work of the mission, the long and beautiful service of Mrs. Leaman (1878-1910) has left an undying memory. The school is now in charge of her two daughters.

There is a Kindergarten, with sixty-one pupils.

A Boys' Orphanage, with sixty boys, is under a committee of Chinese and foreigners. Looms for making cloth have been introduced. There is also an industrial class for women.

A Women's Training School, with a beautiful new building, gives careful preparation for Christian service.

Christian headquarters were established at the Nanking Exposition in 1910, and services held during the time of the exposition.

In the northern part of the province of An-hui, **HWAI YUEN** one hundred and fifty miles north of Nanking, is Hwai Yuen, a city of 20,000 inhabitants, at the junction of the Hwai and Ko Rivers. Several itinerating trips to this point made by the members of the Nanking station prepared the way for permanent work. In 1902, a station was opened here with eight missionaries. The entire work is supported by the Central Church of New York City.

The station is now well equipped for all departments of work. The new Tientsin-Nanking Railway passes within eight miles. A reading room and loan library attract many. Several out-stations are maintained, with three day schools.

The Boys' Boarding School, with eighty pupils, reaches the most influential families of the city. Its new building was opened in December, 1911.

The Girls' Boarding School is in a prosperous condition.

Hope Hospital, the gift of Mr. W. C. Lobenstine, of New York, was opened in 1910. About 6,000 patients are treated each year. An excellent little laboratory makes it possible to carry on some research work when time permits. This work is specially commended by the head of the London School of Tropical Medicine, who sent a gift of twenty pounds to be used for it.

During 1911-1912, Kiang-an Mission was the centre of the region ravaged by floods and famine. The burden of famine

relief fell heavily upon Hwai-Yuen Station, affecting all branches of work. Mr. Carter spent more than three months assisting in the distribution of grain from the railway terminal. Over 1,000,000 persons were enrolled as receiving aid. Many students from the schools and colleges helped in the relief work.

SOUTH CHINA MISSION.

CANTON Canton, the capital of the Province of Kwan-tung, is located on the Canton River, seventy miles from the sea. It contains a population of 2,500,000. The first laborers were Rev. Messrs. Happer, Speer and French, who removed here from Macao in 1845. In 1846, a boarding school for boys was established. A dispensary, opened in 1851, was under the care of Dr. Happer until the arrival of Dr. Kerr, in 1854. Rev. B. C. Henry, D. D., was identified with the work here from 1873 to 1901.

The First Church was organized with thirteen members in January, 1862. Its house of worship, first occupied in 1874, was located opposite Shameen, an artificial island near the left bank of the river, where foreigners reside. This building was afterward sold and the congregation scattered. Rallying again, the number increased so that a new building became necessary. Land was secured in the best part of the city, and a commodious house of worship, the "Theodore Cuyler Chapel," was built. This church is entirely self-supporting, and occupies an influential position.

The Second Church, organized in 1872, has a large membership, and occupies the Preston Memorial Chapel, dedicated in 1883, in memory of the Rev. C. F. Preston.

The Third Church was organized in 1881, is situated in the centre of the city, and has about three hundred members.

The Fati Church numbers 150. Chapel services, with daily preaching, are maintained at different points in the city by missionaries and native preachers.

Many other churches in the neighborhood of Canton, numbering from 20 to 300 members, are cared for by the mis-

sion. Most of these were founded in the face of bitter opposition, and have always been more or less persecuted. In 1894, the bubonic plague swept away nearly 100,000 victims in Canton. A widespread outbreak of superstitious hostility against foreigners, supposed to have caused the pestilence, resulted. The Chapel of Shek Lung Church was destroyed, for the third time within a few years, and a Chinese teacher murdered. Recent years have seen a vast expansion of the country work of this station, through extensive itineration on the rivers and canals by Dr. Albert Fulton and others, and the training and employment of many native evangelists.

There are more than forty out-stations, with congregations of varying size, not as yet organized into churches, many of which have neat chapels, built by themselves. Nearly all the Chinese in the United States have come from this region, and many have gone back to carry the light to their friends at home; others have sent large sums of money to build chapels in these out-stations and support teachers and pastors.

During the troubled summer of 1900, most of the missionaries were obliged to leave for a time; almost all the chapels in the country district were destroyed, and the Christians were robbed and persecuted. Now the tide has turned; the people themselves have restored all the buildings and made good the damages, and the ingathering of converts has been unprecedented, in spite of the ravages of plague, famine and cholera. The boycott of American goods in 1906 produced temporary disturbance and interruption. The work of the mission was seriously affected by the political disturbances of 1911-1912, although both sides carefully avoided any interference with foreigners and none of the mission property in Canton was injured.

SCHOOLS A Boys' Boarding School, opened in 1885, gave a thorough Christian training to more than 300 boys, many of whom have become preachers and teachers. In 1893, it was incorporated with the "Christian College" founded by the late Dr. Happer, as the crowning labor of the long and fruitful life which he devoted to the service of China. This college, while in close connection

with the mission, is controlled by its own Board of Trustees. It now occupies a fine site on the river below Canton, and its equipment and opportunities are constantly expanding.

Within the last few years, the educational work of the mission has been systematized on a definite plan. The idea is to have a primary school in every out-station; in each central station a higher school, preparing pupils for the Canton Middle Schools; these in turn leading up to professional courses.

The work for boys in Canton centres in the Fati Schools, under the care of Rev. H. V. Noyes, D. D., with Preparatory, Middle School and Theological Departments, which now occupy the buildings vacated by the Christian College. The property has recently been enlarged and improved by the generosity of Mr. L. H. Severance. There are five foreign professors, a Chinese faculty of seven, to whose faithfulness much praise is given, and five student tutors, with nearly 200 students. About one-third of these come from other missions, and nearly all are from Christian families.

The Theological School is under the united care of our own mission, the New Zealand and Canadian Presbyterians, the American Board and the Rhenish Mission. The students represent five denominations and are active in practical evangelistic work.

The Canton "True Light" Seminary was opened in 1872 by Miss Harriet Noyes, the first unmarried woman sent out to South China by the Board of Foreign Missions. She still superintends it, assisted by Miss Butler, Miss Lewis and Miss L. R. Patton. It comprises a training school for women, and a girls' boarding school, with advanced, intermediate and primary grades. There are over 300 pupils, most of them Christians. A Normal Department was opened in 1908, and has already graduated a class of eleven. As teachers, Bible women, nurses or physicians, more than 400 graduates of the Seminary have found fields of large usefulness. The Chinese principal has for many years given her services freely to the school, and 123 students paid all their own expenses. A Union Bible School for Women, representing all the missions in Canton, numbered seventy.

Numerous day schools are maintained in Canton and vicinity.

MEDICAL WORK Dr. Peter Parker, the founder of medical missions in China, opened a hospital in Canton in 1835, chiefly for the treatment of diseases of the eye. In 1854, the care of the hospital was transferred to Dr. J. G. Kerr, who continued to superintend it until 1899, training many young men for service, publishing twenty medical works in Chinese, and gaining world-fame as a surgeon. He was succeeded by Dr. J. M. Swan. Dr. Sun Yat Sen, the reformer, studied in this hospital, and was instructed by Dr. Kerr and Dr. Mary Niles. In 1909, the entire support and control of the hospital were taken over by the Canton Medical Missionary Society, an association of Chinese and foreigners. Over 20,000 patients are treated annually.

In April, 1903, was opened the David Gregg Hospital for Women and Children, built by the Lafayette Avenue Church, Brooklyn, N. Y. The Hackett Medical College for Women has been established in connection with this hospital and has graduated forty-six young women. The Julia M. Turner Training School for Nurses has forty young women in its classes. Its graduates are in great demand and a new building will provide increased room for kitchen and laundry. All the medical work for women is in charge of Dr. Mary Fulton. Thousands of people are reached through the dispensaries. The largest is in Poon Tong, in the western suburb.

A home for the untainted children of lepers has been established, and efforts are making to care medically for the large Canton leper colony and secure its segregation.

A School for the Blind, established by Dr. Mary W. Niles, is rejoicing in the completion of a new building, opened in October, 1910. Thirty-one girls are in the school, which hopes soon to provide also for boys.

Mrs. Kerr, Dr. Selden and Dr. Hoffman maintain the work of the John G. Kerr Refuge for the Insane, which reports 387 patients. From the beginning there have been 1,480 patients. Much evangelistic work is done here, among rela-

tives and friends of the patients. A dispensary is open twice a week.

The East River work, which centres at Shek Lung, is in charge of missionaries residing at that place, but connected with the Canton station.

Lien Chow, 200 miles northwest of Canton by **LIEN CHOW** water, was long an out-station of Canton. It is an important point, lying near the province of Hunan, and within easy reach of the Ius, an aboriginal tribe inhabiting the hill country, who seem peculiarly open to evangelistic work.

A chapel was built by Rev. B. C. Henry in 1879, and a church organized in 1886, with a Chinese pastor. In the same year a chapel was built at Sam Kong, ten miles distant. Afterwards a third station was occupied at Kang Hau.

During the outbreak of 1900, the missionaries took refuge for a time in the open ports. The station suffered heavily in the destruction of chapels and of the homes of native Christians. With the indemnity promptly paid by the Chinese government, new chapels were erected, better than those destroyed. On October 28th, 1905, the station was attacked by a mob, infuriated by the then prevalent anti-foreign feeling, all property destroyed, and Mrs. E. C. Machle and daughter Amy, Dr. Eleanor Chestnut, and the Rev. and Mrs. John R. Peale (new arrivals), murdered. Dr. Machle and Miss Patterson escaped and were sent to Canton under armed escort. Indemnity for property was paid by the government, an imperial edict carved on a stone tablet and erected near the temple adjacent to the mission premises (this temple being transformed into a school), a memorial tablet erected near the cave where the missionaries were murdered, and effective protection promised. More than a year after the massacre, work was resumed by foreigners at Lien Chow, the native evangelists alone having cared for that region during the interval. Twenty-five were received into the Church that year. Again the station has been rebuilt, better than before. There are three churches—Lien Chow, Sam Kong and Ham Kwong.

In the autumn of 1910, riots broke out at Sam Kong, and the mob burned many buildings, among them our mission chapel. Our property in Lien Chow was guarded by soldiers for some time, but no harm done there. The schools were broken up for a time.

The Boys' Boarding School enrolls seventy boarding and day pupils, and refuses others for lack of room and of teaching force. A special theological class has been under instruction.

The Girls' Boarding School reports about fifty pupils, almost all Christians, with an active Y. P. S. C. E. A new building for class rooms was added in 1911.

Sam Kong has a good day school, with about fifty pupils paying their own tuition.

The Van Norden Hospital for Men and the Brooks Memorial Hospital for Women, have both been reopened and the usual work resumed. There are three dispensaries at out-stations.

Yeung Kong, 150 miles southwest of Canton, **YEUNG KONG** was occupied in 1886. Serious disturbances from time to time interrupted the work, but under the care of Rev. Andrew Beattie there were large accessions to the Church. This station was necessarily deserted during the Boxer outbreak, but the property remained intact. The missionaries were cordially received on their return.

The local church is paying all expenses and half of the preacher's salary. Attendance sometimes reaches 300, and all remain to Sunday school. Classes for inquirers are taught by preachers and Bible women.

Ten chapels are grouped under the two churches of Shui Lung and Mui Luk, on the Ko Chou field. The "group of ten system" of Bethany Sunday School, Philadelphia, has been adopted for the widely scattered members.

Three new chapels have been developed within the past year.

Medical itineration is carried on. A workers' conference was held for eleven days in June, and 538 days of evangelistic service pledged.

In Yeung Kong city there is a boys' school, with two teachers, preparing boys for the Fati school. There are seven schools in connection with the chapels, and might be more if teachers could be found.

A Boarding and Day School for Girls, conducted in unsatisfactory old Chinese buildings, has an industrial department. The school numbers about sixty pupils.

The Forman Hospital is the only one within a radius of one hundred miles. It treats over 6,000 patients annually, and is practically self-supporting.

HAINAN MISSION.

The Island of Hainan is situated at the extreme southern point of the Chinese Empire, and is 290 miles southeast of Hongkong. It is about twice the size of New Jersey, 160 miles long, 90 miles wide, with a population estimated at 2,500,000.

About one-third of the island is in possession of the original inhabitants, the Loi, who occupy the whole of the hill country and a part of the northwestern plain. The remainder is occupied by descendants of emigrants from the regions about Amoy. A few thousand Hakkas are also found in the district near the hills.

The Loi are generally taller and finer looking than the Chinese, have gentle manners, and while the different tribes have constant trouble among themselves, they are kindly disposed towards strangers and seldom attack the Chinese, unless they have received some injury from them. They are governed by their own chiefs, some of whom recognize Chinese authority. They have their own language, but some understand the Hainanese dialect. The only other missionaries are French Catholics.

The first Protestant missionary effort was undertaken by Mr. C. C. Jeremiassen, then an independent missionary, who came to the island in 1881, and first made his headquarters at Hoihow, the only port open to foreign trade. Early the following year, he made an entire circuit of the island,

selling books and dispensing medicines. Mr. Jeremiassen continued the work alone until he joined the Canton Mission in 1885. During that year, Rev. H. V. Noyes, of Canton, visited the chapel in Nodoa, a market town, examined twenty-two applicants for baptism, and baptized nine.

In November, 1885, Dr. McCandliss moved to **KIUNGCHOW** Kiungchow, the capital of the island, three miles inland. In February he was joined by Mr. and Mrs. Gilman. In 1887, the station rented an ancestral hall for hospital purposes. One evening, during the triennial examination, a soldier was shot. He was taken to the hospital, the wound dressed amidst hundreds of spectators, and his life was saved, and this brought the hospital work into great prominence.

There are six chapels in Hoihow and Kiungchow, the two places forming one station. At Hoihow, a beautiful stone church has been erected to the memory of Mr. Jeremiassen, seating 500, the first contribution of \$100 coming from a poor Chinese widow.

A large itinerating work among the Loi is carried on by the station. Two strong clans from the hitherto hostile district of Vunsio have recently requested and received missionary visits, and sent many young men to seek instruction. Persecution is decreasing. A class for women is maintained.

The Paxton Training School, established in 1905, has an academic department, with about sixty students. A day school serves as a feeder. The local mandarin shows sympathetic interest.

The Albert J. Pitkin Memorial Girls' School building has dormitories, a room for the sick, and a prayer room, also two large school rooms, library and reading room, music room, office and reception room, and private class room. There are about fifty students.

In 1897, a hospital was built at Hoihow, to which the foreign residents have since added an isolation ward and a morgue at their own expense. It has proved of the greatest service to the community in recent epidemics of plague and cholera. At this hospital, about 6,000 patients are treated annually. Four young men are under instruction as assist-

ants. With the assistance of the foreign community, Dr. McCandliss is caring for the Hoihow lepers in their village outside the city walls.

An out-station was opened in 1903 at Lia Kha, on the mainland, twelve or fifteen miles from Hoihow. Hainanese is spoken, and the medical work of Dr. McCandliss has opened the way for a friendly reception of the missionaries. The whole peninsula of Lui-ciu, with a dense population, has no Protestant mission work, except through occasional itinerating trips.

During 1886 and 1887, a large force of soldiers was **NODOA** stationed at Nodoa, ninety miles from Kiungchow, to quell the district feud and to open the Loi country to the south. During the summer of 1887, fever broke out among them and many died. Mr. Jeremiassen immediately went to them and was so successful in treating them that not a single patient died under his care. For his services, the officer in charge gave him a site and money to erect two cheap hospital buildings, one of which was, at the expense of the mission, made permanent and is still in use as a school building.

Rev. F. P. Gilman and Mrs. Gilman went to Nodoa in 1889, and were followed by the Rev. J. C. Melrose and wife. A chapel was built, a dispensary opened, and schools begun for boys and girls. The first church in Hainan was organized here in 1903, with nearly one hundred members. The neighboring villages are visited and many portions of the Scriptures sold. The deaths of Mr. Melrose in 1898 and of Mrs. Gilman in 1899 were severely felt. A fruitful work for women is under the care of Mrs. Melrose.

Recent years have seen very rapid growth. The church has 250 members, and about 300 catechumens and inquirers, and they are increasing their measure of self-support. There are six out-stations. Four Bible women are employed, who visit in the villages.

The Boys' Boarding School has more applicants than can be received. Seven dialects are represented. The school boys run the small Mission Press, which printed 56,000 pages

in 1911. The station is planning the establishment of a school in each Christian community.

The Girls' Boarding School is full to the limit of its capacity. The pupils do their own cooking and housework.

The Mary Henry Hospital has been enlarged. About 10,000 patients annually are treated, and all hear the Gospel.

This station, opened in 1902 by the Rev. Mr. Gilman, Rev. C. H. Newton and Dr. Lasell, is in the southeastern part of the island, on a navigable river, twelve miles from the sea. The mission compound, with a dwelling-house and space for the new hospital building, is well situated, with a fine outlook. The street chapel is in the town, about a mile distant. The field, particularly to the east and north, is opening wonderfully. There are three efficient Chinese helpers. A church has been organized, with two elders and two deacons, and about fifty members. Seven country chapels form centres for itineration.

The McCormick Boys' School, opened in 1904, has about forty students, who have daily calisthenics and military drill in addition to a full curriculum of studies. A self-supporting day school at Lok-lah, 175 miles distant, is very successful. Girls' day schools are conducted for three to five months in several villages.

The hospital, besides caring for 5,000 patients, maintains an opium refuge, largely self-supporting. This medical work was begun in 1903.

HUNAN MISSION.

The great province of Hunan, lying north of Kwang-tung, is one of the richest and most populous of China. Its people have always been noted for their intensely conservative and anti-foreign spirit. Mr. and Mrs. Lingle, who were stationed for some time at Lienchou, in the north of Kwangtung, were familiar with the Mandarin dialect spoken in Hunan, and for that reason were able to do much work over the border of that province. In 1899, the time seemed favorable to open a station in Hunan. After explor-

ing the field, Mr. Lingle decided that the populous valley of the Siang River, which flows north into the Yangtze, was the most central and accessible location for the new work. The river is navigable for most of its length by small steamers, giving direct communication with Hankow and Shanghai, and the railroad now in construction from Canton to Hankow will pass through this valley. Of the three large cities on the river, Siangtan was selected as offering most advantages. Mr. Lingle was received there with great kindness and was able to secure property for his purpose. In February, 1900, the Board authorized the organization of a separate mission for Hunan. Mr. and Mrs. Lingle, Dr. and Mrs. Boyd, and Miss L. W. Doolittle, M. D., were appointed to occupy Siangtan. Mrs. L. J. Doolittle was transferred from the Central China Mission to accompany her daughter, and Mr. and Mrs. Gelwicks, F. J. Tooker, M. D., Rev. T. W. Mitchell, Miss Kolfrat and Dr. Stephen Lewis were afterward added to the force.

At the time of the Boxer outbreak, all the foreigners were compelled to withdraw for a time, but thanks to the ability of the enlightened viceroy of the province, Chang Chih Tung, there was no serious disturbance. When work was resumed the next year, a remarkable change was manifest in the attitude of officials and people. Formerly no Hunan man would have dared to avow himself a Christian. Now the danger is in the opposite direction, and the prestige and protection of the Christian name are eagerly sought by the unworthy. In 1902, five chapels were started in different places, under the name of our mission, by men who knew nothing of Christianity. In the capital city, Chang-sha, where a few years ago a foreigner's life would not have been safe, a three days' conference was held in 1903 of thirty-two representatives from all the denominations working in Hunan.

Here is now established the Yale University Mission, which will be the centre of higher education for all the region. In 1907, the union of the Presbyterian and Cumberland Churches added two stations and eight missionaries to the mission.

Hunan was the earliest centre of the revolution of 1910-1912, and most of the foreigners were obliged to flee to the

coast during the disturbances. Mr. Kepler, of Siangtan, who was obliged to go to Hankow on mission business, was there when the city was taken, November, 1911, and was seriously injured by a stray bullet. None of our mission property was destroyed, but all work was necessarily hindered or interrupted.

The twelve years of work here have seen steady **SIANGTAN** growth, in spite of many misfortunes and disappointments. The church now numbers about eighty; a new building, given by Mrs. C. P. Turner, was dedicated in 1909. A chapel in the city is crowded every evening, and the reading room and classes well attended. There are four out-stations, each with a resident helper and usually a day school.

The John D. Wells Boarding School for Boys, opened in 1905, is more than full with about seventy pupils. A new dining hall has recently been built. Inspired by the spirit of New China, fifteen of the boys cut off their queues, which they sold for the benefit of their Y. M. C. A. treasury.

The Sunnyside School for Girls, under Miss Kohlfrat, began in 1904 with one poor little girl. There are now about thirty.

Medical work was begun in 1902 by Dr. Leila Doolittle, in an old temple near the compound. The Nathaniel Tooker Hospital was opened in March, 1907. Under Dr. Vanderbilt and Dr. Tooker it has gained the people's confidence, and over 6,000 patients were treated last year. An earnest evangelist assists in the work.

This city, 170 miles south of Changsha, on the **HENGCHOW** Siang River, was visited by Presbyterian evangelists from Lienchow (South China) as early as 1896. After 1900, evangelists were stationed here. In the fall of 1902, two new missionaries, Rev. T. W. Mitchell and Dr. S. C. Lewis, still language students, took up residence here. A year later, Rev. G. L. Gelwicks and wife took charge, the others going on to Chenchow. Other workers have since been added.

In addition to the city work, thirty country towns are regu-

larly visited, with the help of five evangelists. There are twenty-four baptized members in the city, nineteen in the country. Of the church's offerings, five-tenths are for the local church, three-tenths for work in China, two-tenths for foreign missions.

A Boys' School has fifteen pupils, five paying in full.

Regular work for women is carried on.

Medical work was begun in 1908. A hospital, just completed, is ready for equipment.

An Evangelists' Training School has fourteen students, coming from all our stations. A class of four was graduated, after five years of steady work.

This station was opened in the fall of 1903. **CHENCHOW** though evangelists from Canton Presbytery had gone there as early as 1888, organizing the first Protestant church in Hunan in 1894 at Linwuhsien. This church now has 200 members, and has sent out many Christian workers. Fugitives from Linwu, in the early days, established a church in the mountains within the borders of a "Miao" (aborigines) reservation. At Lanshan, the two original members have become thirty-six, who plan to erect a church, but have met much local opposition. The work of the London Missionary Society in Southern Hunan has been united with our own.

In the city there are now thirty-eight communicant members, and a new church was dedicated in 1911.

Work is carried on in chapels at the East Gate and the South Gate. The C. E. Society has thirty-five members. There are six out-stations in a field of 6,000 square miles.

The Boys' Boarding School has over forty pupils, from eight counties, and is strongly Christian.

The Girls' Boarding School enrolls twenty; some of them walk eighty miles to school. A new building is to be erected.

There are three day schools, with thirty-two pupils.

The hospital is just completed and equipped. The forty beds were all filled soon after opening. About 5,000 out-patients have been treated. Medical itineration has relieved many sufferers and afforded evangelistic opportunity.

CHANGTEH This city, on the Yuen River, commercially one of the most important cities in the province, was opened by the Cumberland Church in January, 1899, the missionaries moving from Ichang. In 1905, a station was also opened at Taoyuen, thirty miles away. On the union of the two Churches, these stations became part of the Hunan Mission in 1907. In 1909, union revival services proved spiritually fruitful, and many decisions were made. A Buddhist nun recently entered the church. Famine relief, during the past year, was carried on largely by Chinese. The C. E. Society is very active, both at Changteh and at Tao-yuen, now an out-station, with two resident missionaries.

The John Miller Boys' School has all the students that can be accommodated in the present building.

A Girls' Boarding School was opened in 1909.

The medical work, begun in 1899, increases constantly, so that patients have to be turned away from the hospital. A new building is promised this year. Land for a women's hospital was given in 1911 by the women of Salt River (Mo.) Presbytery, and a temporary ward erected.

The city and district of Changteh have been visited for several successive years by terrible floods, causing great destruction and suffering.

SHANTUNG MISSION.

The East Shantung Mission, comprising the stations at Chefoo, Tengchow and Tsingtau; and the West Shantung Mission, including Weihsien, Tsinanfu, Tsiningchou, Ichoufu and Yihsien, were reunited in 1911.

The Province of Shantung, lying between the Yellow Sea and the Gulf of Peichihli, is about the size of Missouri, and contains 29,000,000 people. It has been the fountain of intellectual life in China—the home of Confucius, Laotzū and other sages—and has proved a peculiarly fruitful field for Christian work. Rev. J. L. Nevius was among the pioneers of the mission, first visiting the province in 1861, and until his death in 1893 he devoted to it all the energies

of a singularly gifted nature. Assisted by his colleagues, he instituted the systematic itineration and country work which laid deep and broad foundations for the native church.

In 1877, and again in 1889-90, Shantung was devastated by frightful famines. Dr. Nevius, known and respected through the entire region, organized relief, and with other missionaries, spent many months in the midst of the sufferers. Over \$200,000 was distributed in 1890, giving aid to 150,000 sufferers. By this means Christianity was commended to many who had never heard of it, and large accessions to the churches followed.

In 1899 came fearful floods, by which thousands were drowned and hundreds of thousands ruined. Famine followed, then pestilence. Drought and caterpillars destroyed the crops. The unhappy people were only too ready to listen to the violent counsels of the Boxer leaders, who declared that the foreigners were to blame for all their troubles. Mobs and riots broke out everywhere. December 31st, 1899, the Rev. Sydney Brooks, an English missionary, was barbarously murdered. This aroused the foreign residents, whose vigorous remonstrances obliged the government to make some pretense of repressing the disorders. Thanks to this, all the missionaries in the province were able to reach the coast in safety, but the Christians suffered terrible persecution and many were killed.

The destruction so suddenly wrought was repaired with marvelous rapidity. In less than three years all work had been resumed and the churches and schools rebuilt and re-filled. The most important task was to gather and reorganize the persecuted flock. By the exercise of extraordinary tact and patience, all indemnities were settled without friction. The amount asked for by foreigners and Chinese was a small part of the real losses, and in some cases nothing at all.

Tengchou, on the Gulf of Peichihli, having a
TENGCHOU population of 150,000, is an important literary centre. Rev. Messrs. Gayley and Danforth began to labor here in 1861. Mr. Gayley was soon removed by death and Mr. Danforth by loss of health, but the mission was reinforced by Rev. Charles H. Mills and his wife, trans-

ferred from Shanghai. In 1864, Rev. C. W. Mateer and Rev. H. J. Corbett, with their wives, arrived. A church was organized in 1862. Dr. Mills continued his active labors until his sudden death in 1895, and the Shantung Church will long bear the impress of his devoted service.

The missionaries were driven away during the Boxer uprising, but the buildings were uninjured. Since the return the number of converts received has been greater than ever before.

The educational work has always been very important here. In 1866, a boys' school was established by Dr. and Mrs. Mateer. This grew into a high school, and afterward (1881) into Tengchou College, one of the best institutions of its day. In 1904 the college was removed to Weihsien and became part of the new Shantung University. The Boys' High School continues to prosper under the care of Rev. J. P. Irwin and Mrs. Irwin.

The Girls' Boarding School, begun by Mrs. Nevius in 1862, has trained many girls for lives of usefulness. A gift of land by Mr. L. H. Severance in the east suburb will provide new buildings for this school, as well as a new hospital and several dwelling houses. The old buildings in the city will accommodate the day schools and the Women's Bible Training School.

There are seven day schools in the city and twenty in the country districts.

The city church, with a native pastor, has 341 members. It conducts three Sunday schools. At the street chapel and museum, the attendance averages 12,000 annually. There are thirty-four out-stations, with over 500 members.

Four Bible women are employed.

In hospital and dispensary, over 5,000 cases are treated annually.

Chefoo, one of the most healthful and attractive spots in all China, is an important commercial city, fifty miles southeast of Tengchou, and the chief foreign port of Shantung Province.⁵ It was occupied as a

(5) Chefoo was the port of refuge during the summer of 1900 for all the missionaries from the interior of Shantung. Mr. Cornwell was sent with a steamer by the United States Consul-General to meet them at Yang chia ko, and by great tact and energy succeeded in getting them all out in safety.

sanitarium by Dr. McCartee in 1862, and in 1865 as a mission station by Rev. H. J. Corbett. This station gives the Gospel to a region 160 miles in length and 50 in breadth, having a population of 3,500,000. There are fifteen churches, eight of them self-supporting, and the communicants number over 1,800. The country work is superintended by Rev. Dr. Corbett, who makes long journeys in the interior, assisted by thirty-five Chinese evangelists. Over 80,000 hear the Gospel every year at the street chapel and museum. Sunday schools and women's meetings give access to many homes. Land has recently been secured for new mission residences and a building for the flourishing kindergarten.

A Preachers' Training School has been conducted for many years largely on the peripatetic plan by Dr. Corbett. The thirty-five students give much help in the street chapel.

The Academy and Boys' Normal School have provided many students for the college and teachers for schools. There are sixty-two students. A new building is in prospect. A self-supporting Anglo-Chinese School, opened in 1898, averages about 100 students. Several of the young men have gone abroad to complete their studies. For the erection of a recitation hall, the Chinese matched an offer of an equal sum from America with \$2,000. This building is named the "Cornwell Memorial." A life-long worker in this school was the late Miss C. B. Downing, who came to China in a sailing vessel in 1866, and returned home but once during her forty-five years of service.

The station superintends twenty-six day schools, of which five are in Chefoo. Mrs. Nevius, at her own expense, erected a building for one of them, with rooms for the teachers and family, as well as for an industrial class for women. The teacher of this school was a waif of the great famine of 1877, bought for a few pence by Mrs. Nevius to save her life.

The School for Deaf Mutes, conducted by Mrs. C. R. Mills for thirteen years as a private enterprise, was the first attempt in China to care for this unfortunate class. The Chinese government was much impressed by an exhibit of methods and results in several cities in 1908-9, and is establishing schools of similar character. Mrs. Mills has raised an endowment

for the school, and it has been taken over by the Presbyterian Board. There are twenty pupils.

A prosperous industrial school, carried on by Mr. and Mrs. James MacMullan, became affiliated with our work in 1902.

The medical work largely awaits the completion of an extensive new hospital. Four thousand patients were treated in the dispensary. A fearful outbreak of pneumonic plague in 1911 caused about 2,000 deaths in Chefoo. Not one Christian was attacked, which made a profound impression in the city. Dr. Hills acted as port physician while the hospital and dispensaries had to be closed.

The missionaries at Chefoo have opportunities for Christian ministry to many English, American and other sailors.

The station was much crippled in 1909 by the death from cholera of one of its most versatile and indefatigable members, Rev. George Cornwell, and his wife.

Chefoo was the home of Dr. and Mrs. John L. Nevius during most of their long and fruitful ministry in China. Mrs. Nevius wrote and translated many books into Chinese, and during the last years of her life gave most of her time to literary work. She looked upon China as her adopted country, and during the fifty-seven years of her missionary life her devotion to the Chinese women was unflinching.

This city, the headquarters of Germany in the **TSINGTAU** Far East, has become one of the best built and most attractive cities in this part of Asia. Well-paved streets, electric lights, modern public and private buildings, extensive docks, an improved harbor, a spacious park, beautiful drives, reforested hillsides, formidable fortifications and a numerous garrison, attest Germany's pride in this strategic location. The white population is, of course, predominantly German, but in numbers it is small compared with the large and rapidly increasing Chinese population. The native town is the model Chinese city of the empire in its straight, clean streets, well-built shops and houses, and excellent sanitation. Our station compound is admirably situated on high ground between the native and foreign sections. The German officials are extremely courteous, and manifest a desire to further our work.

This region was long an important part of our Chefoo field, and large numbers of our native Christians are seeking employment in Tsingtau, which will soon be the chief city of Shantung. Rev. and Mrs. Paul D. Bergen were sent in 1898 to care for these Christians, and remained until 1903.

A church organized in 1902 has twice enlarged its building, which is still too small for its membership. The Chinese have given money to build a church at an out-station, Tapaofu. A railroad traversing the district makes it easy to visit the out-stations. The friendliest relations are maintained with the Weimar Mission.

A Young Men's Christian Association has been organized and is doing a large work for young men. It will probably use the present church building, while the church seeks a new site near the mission compound, hoping to start a Christian community.

Women's classes are a marked feature of the work in city and country, where a wide itineration is conducted. The station employs twenty-five evangelists and twenty Bible women, and has ten organized churches, with more than 1,000 members. A large part of their support is contributed by the natives. Several churches have been built.

The station maintains fifty village schools, nearly all supported by the native church. There is an intermediate school for girls and one for boys. New buildings for the boys' high school are to be erected by a gift from Mrs. O'Neill. A Bible School for Women has graduated its first class.

Tsinanfu, the capital of Shantung Province, is **TSINANFU** situated on the Hwang Ho, three hundred miles south of Peking, and about the same distance west of Tengchow. It is now connected with Weihsien and Tsingtau by the German Railway; with Tientsin by the Tientsin-Nanking Railway, which will soon link it also with Tsin-tingchou and Yih sien, also with the Kiangnan Mission. Rev. J. S. McIlvain, with a native helper, visited the city in 1871. Chapel preaching was begun, two boys' schools were opened, and various other agencies employed. After laboring alone for some time, Mr. McIlvain was joined, in 1875, by Mr. Crossette and his wife. Mr. Crossette was compelled by ill-health

to leave the mission in 1879, and Mr. McIlvain died in 1881. He had just secured, with great difficulty, a permanent location for a chapel in the city. Other laborers were sent to take up the work, but the great hostility shown by the people for several years made it impossible to buy land for building residences. During the favorable reaction caused by gratitude for the famine relief in 1891, an imperial edict was issued, declaring that the work of the missionaries was good and they must be protected. This enabled them to buy a desirable property outside the walls, away from the malaria and heat of the city. A hospital, the "McIlvain Memorial," was opened in 1892, under the care of Dr. J. B. Neal, who there trained several classes of medical students. A woman's hospital was opened in 1899.

The anti-foreign disturbances began sooner in this region than elsewhere. Country work was stopped through the whole of 1900, and the Christians suffered severely. All the missionaries were ordered away by the Consul at the outbreak of hostilities. Dr. Mary Burnham made herself useful in the English Naval Hospital at Wei-Hai-Wei. Dr. Lewis acted as surgeon on the United States warship Yorktown, and afterward with the American Army at Peking. Dr. and Mrs. Neal helped in the work at Tengchow until it was safe for them to return. The buildings were not demolished, but the furniture and property were destroyed.

A new city gate has recently been opened only 600 feet from our compound, thus giving access to a large population. Twenty years ago a man was put to death for selling property to the mission; now the governor has opened this gate and three others at the request of Dr. Hamilton.

The converts in the country towns have been gathered again, and the five churches show renewed life and a membership of over 700.

The Baptists and Presbyterians of the city formed a Union Church four years ago. Now the East Suburb Presbyterian Church, organized twenty years since, has joined with them, uniting in one body all the Protestant Christians, to the number of 160. By the constitution, the form and time of bap-

tism are left optional. This church supports its pastor and maintains work at five centres. Station classes for women are largely attended. Much evangelistic service is freely contributed by the Christians in city and country.

Gratifying results have followed the use of the new uniform course of study in the schools of the mission. There are twenty-one elementary schools, all well attended. An Institute for Country Teachers is held. The Clara Linton Hamilton Memorial Academy for Boys has fifty-three students.

The Medical College of the Shantung Christian University is located here, and its fine buildings are now completed. Two classes of ten men each have entered, one of which has already been taught for three years by various physicians.

The McIlvaine Hospital for Men (1892) and the Louise Y. Boyd Hospital for Women (1899) are now carried on together, with separate dispensaries.

Wei Hsien is an important city in the interior, **WEI HSIEN** one hundred and fifty miles from Tengchou, and has one hundred thousand inhabitants. It is now connected with Tsingtau and Tsinanfu by the German Railway, and was opened to international residence and trade in 1904. It was occupied as a mission station in 1883, by Rev. R. M. Mateer, Rev. J. H. Laughlin, and their wives, and Dr. H. R. Smith. Years of faithful labor were spent in evangelizing the surrounding region. Out-stations were established at 124 points, with over 3,000 communicants, and 75 day schools. In the city were flourishing boarding schools and a fine hospital and dispensary, erected as a memorial to the late Mrs. R. M. Mateer.

The work in Wei Hsien had never been more flourishing and promising than in the early part of 1900. During June, affairs became so threatening that word was sent up for the missionaries to leave at once. Mr. and Mrs. Fitch, Mrs. Faris and their families and Dr. Edna Parks left June 23d. Miss Hawes was itinerating in the country, and Miss Boughton and Mr. F. H. Chalfant waited until she returned, June 25th. While they were packing in the afternoon, a mob attacked the compound. Mr. Chalfant succeeded in keeping them out for three hours, but they broke in at last, and set

fire to the chapel. Mr. Chalfant and the ladies succeeded in escaping unseen over the wall, and fled to Fangtze, a station of German engineers and miners, reaching there at midnight. The Germans received them kindly, and escorted them to Tsingtau, a march of one hundred miles, full of danger and discomfort. The mission property, including church, hospital, dispensary, schools and six dwelling houses, was completely destroyed.

The mission force was scattered for a time, but returned as soon as the danger was past. New buildings have replaced those destroyed, giving larger and better facilities for work. The territory of the station covers an area as large as the State of Connecticut. There are twenty-seven organized churches and a large unorganized work aggregating 170 out-stations, with over 5,000 communicants. There are eight Chinese pastors, and about fifty evangelists and Bible women are at work. Classes for women are held in the country. A Women's Bible Institute trains many for future service.

The Arts College of the Shantung Christian University, formerly the Tengchow College, has 300 students from the Presbyterian, Baptist and Anglican Churches. This college has a remarkable record—during its whole existence of more than forty years, every graduate has been a Christian, and they are found in positions of influence all over North China. A strong Y. M. C. A. trains for Christian activity, and more than one hundred of the students are candidates for the ministry, largely through the influence of Pastor Ding Li Mei. This remarkable man, trained by Dr. and Mrs. Mateer, is a mighty spiritual force in China. He preaches the Gospel with such power and illustrates it by a life of such devotion, that the effect upon the Chinese is profound. He has led more than 700 young men in the colleges to consecrate their lives to Christian service.

The Point Breeze Academy for Boys is always filled to its limited capacity. The contemplated removal of the college to Tsinanfu will give the school enlarged quarters.

The Girls' High School can accommodate about sixty pupils. The girls generally marry before long, but now they are pledged to teach for two years after graduating. Of the eighty graduates, forty-one are teaching in our schools.

There are nine village boarding schools for girls, and fifty-six village schools (mostly day) for boys, all partly, some wholly, supported by the Chinese.

The Men's Hospital and Dispensary has a record of about 6,000 patients, the Women's Hospital and Dispensary about 4,000. The epidemic of pneumonic plague in 1911 added heavily to the labors and responsibilities of the physicians. The Governor of Shantung sent 200 taels to the Hospital in acknowledgment of Dr. Roys' services at the government quarantine station.

Ichowfu, 150 miles southwest from Chefoo, was **ICHOWFU** occupied in 1890 by Rev. W. P. Chalfant, Rev. C. A. Killie, and Dr. C. F. Johnson. Property was secured without difficulty, and little hostility shown. The place had been for years an out-station of Chefoo, so that a nucleus for work was already formed. In 1893 a mob of robbers attacked the mission premises, but the local authorities promptly put down the rioters and promised effectual protection. The Japanese War was a period of great anxiety and danger in Ichowfu. Evangelistic work was suspended, and most of the schools closed, until peace was declared in June, 1895.

This region is a center of anti-foreign prejudice and the country work was much hindered by turbulence and disorder for two years before the Boxer outbreak. Mr. Chalfant, Mr. Faris and Mr. Killie were kept prisoners for four days while itinerating in 1899, and were only delivered by the magistrate of the district with a guard of twenty soldiers. The missionaries escaped without difficulty in 1900. Their houses were looted by soldiers in their absence, but no buildings were destroyed. All the work was soon resumed and the schools reopened. The country work is most promising in the Ishwei Mountains. Country churches and unorganized work have 466 members. The city church was greatly stirred by meetings led by Pastor Ding Li Mei in 1909, over 2,000 inquirers being enrolled, of whom 66 have been received, making the city membership 212. Many women have unbound their feet.

The Boys' Academy has thirty-two pupils. The Primary School is in two departments, with about sixty boys.

The Girls' School, in two sections, will soon enter its new buildings. A Young Married Women's School enrolled twelve. In the country, eleven primary schools for girls have eighty-six pupils. A kindergarten is doing good work.

At present one physician has charge of the hospitals and dispensaries for men and women, treating nearly 15,000 patients.

Tsiningchou, lying on the Grand Canal, 150
TSININGCHOU miles from Tsinanfu, is within reach of 5,000,000 people, among whom no other Protestant Church is working. Rev. William Lane and Dr. S. A. Hunter were sent here in 1890, but were driven out almost immediately by mob violence, barely escaping with their lives. After a year's delay, satisfaction was secured from the government, with full promise of protection for the future. Rev. J. H. Laughlin and Rev. Mr. Lane, with their wives and Miss Emma Anderson, were kindly received in 1892, and further reinforcements were sent the next year.

The Christians in this region suffered comparatively little in the disturbances of 1900, and the mission property was unhurt. The country work was stopped for some time, but has since been resumed, with great tokens of blessing. The past year, 700 persons applied for church membership, of whom 168 were received. The most encouraging work is over the provincial border in Kiangsu: The Tsining city church is filled to overflowing. A street chapel has been opened on a busy thoroughfare. The Women's Bible Institute trained twenty-two women for two months.

There are sixteen country schools for boys, with 170 pupils.

The Boys' Academy has twenty-five students, nineteen of them Christians. Most of the graduates go on to college.

Kenarden Academy, the only girls' school in a large region, is to have a new building in enlarged grounds.

Owing to the lack of country schools for girls, a primary department is necessary. Many of the girls come from very poor homes, some of them walking from twenty to fifty miles.

A Normal Institute trains teachers for the primary schools.

The Hunter Memorial Hospital and Dispensary for Men and the Bachman Hospital and Dispensary for Women, are under one management, though with separate buildings. New surgical wards are to be erected.

YIHSIEN In 1905, at the desire of the East Liberty Church of Pittsburgh, Pa., this station, sixty-five miles southwest of Ichowfu, beautifully situated on the line of the projected Tientsin-Nanking Railway, and the centre of a large unworked district, was chosen as the site for a new station, to be entirely supported by that church. Land was secured, and in 1906, Rev. and Mrs. Wallace S. Faris, Rev. and Mrs. G. H. Yerkes, Rev. and Mrs. William C. Isett, Dr. William R. Cunningham, and Miss Margaret Faris, formally opened the new station. Some country work, thirty miles to the north, was transferred from Tsinichow. An unusually favorable reception was given by the Chinese. Four day schools were soon opened, and medical work developed, over 8,000 patients being treated in the first few months. In 1907, Mr. Faris, through exertions and hardships in famine relief, laid down his life. Enforced furloughs further reduced the station force. Failure of funds expected for equipment has retarded the work, but it has been vigorously prosecuted, in spite of the great distress caused by famine, sickness and destructive floods.

Eight primary schools are maintained, and a high school is needed. Many children come from Mohammedan homes.

In the dispensary, over 10,000 patients are reported. Many cases of accidents come from the coal mines.

Classes for women are well attended in city and country.

The support of the station has been transferred to the First Church of Buffalo.

SHANTUNG CHRISTIAN UNIVERSITY This University was founded in 1904 by the Presbyterian Board and the English Baptist Missionary Society. Other missions are entering the union, and it is hoped that ultimately all the missions in the province may be included. The three colleges of the university are now located in three different centres: the College of Arts and Science at Weihien, the Union Medical College at Tsinanfu,

and the Gotch-Robinson Theological College at Tsing-chou-fu. It has been decided by the governing boards to concentrate all the work as soon as practicable at the provincial capital, Tsinanfu. This will release the buildings now occupied in the other cities for other necessary mission enterprises, and form an adequate centre of Christian education in Shantung. The college at Weihsien has a high reputation for efficiency, and enrolls over 300 students. Twenty were graduated in 1911.

The Theological College at Tsing-chou-fu includes three departments—a Theological School, a Normal School and a Bible Institute. The Rev. J. Percy Bruce, M. A., of the English Baptist Mission, is President; and Rev. W. M. Hayes and Rev. W. P. Chalfant are professors, assisted by seven Chinese teachers. There are 165 students in all departments.

The China Emergency Committee has made a grant of \$7,500, which will be used for a new building.

The Union Medical College at Tsinanfu, of which Dr. James B. Neal is the President, has now four foreign professors, two foreign teachers, and three Chinese teachers. Land was secured in 1908 in the south suburb, and the fine buildings, with lecture rooms, laboratories and a well equipped hospital, all provided by the Baptist Missionary Society of London from the Arthington Fund, have been in use since March, 1910, the formal opening taking place in April, 1911, when the Governor and all the high officials were present. The Governor made a gift of 1,000 taels in acknowledgment of services rendered during the prevalence of the plague. This was used to build a dormitory for the new students.

The new hospital and dispensary were opened in September, 1910, and receive large numbers of patients.

NORTH CHINA MISSION.

PEKING Peking, the imperial capital, lying in the latitude of Philadelphia, covers an area of twenty-seven square miles, and has a population of about one million. It consists of four cities—the Chinese city on the south, the Tartar city on the north, enclosed in this the Im-

perial city, and within this again is the Forbidden City, *i. e.*, the Imperial Palace. Each of the four is surrounded by a high wall, that about the Tartar city being fifty feet high and sixty feet thick. A moat surrounds the whole, and another surrounds the Forbidden City. The outer wall is pierced by thirteen gates.

As Peking is the educational and political centre of China, it affords access to men from every part of the empire. Rev. W. A. P. Martin and his wife began work here in 1863. In 1869, Dr. Martin was chosen President of the Tung-wen College, and resigned his connection with the Board. His place was taken by Rev. J. L. Whiting and Rev. Daniel McCoy.

By the unwearying labor of these and succeeding workers for more than thirty years, two self-supporting churches were built up, with more than five hundred members. Each of these had an able Chinese pastor, with Sunday schools, Societies of Christian Endeavor, and other organizations for Christian training. Much evangelistic work was done in the street chapels and the surrounding country.

A boarding school for boys, "Truth Hall," as its Chinese name signifies, was founded by Dr. Martin. It has been in reality a fountain of truth to the boys of Peking for a whole generation. The girls' boarding school, under Miss Grace Newton's care since 1887, was becoming more useful and popular every year.

The medical work did much to win friends for Christianity. Begun by Dr. Atterbury about 1880, it owed much to his devotion and generosity. The medical work for women, carried on by Dr. Sinclair, 1888-1895, was then assumed by Dr. Eliza Leonard.

The excitement and terror caused by the usurpation of the Empress Dowager and the reports of Boxer outrages in Shantung, greatly interfered with evangelistic work in the early days of 1900. The wildest rumors prevailed, but the church and school work went on as usual until the end of May, when it was thought most prudent to send the scholars to their homes.

The alarm became so general June 7th and 8th that all the American missionaries were summoned to gather in the

Methodist Compound, close to the Legations. For a few days, at great risk, the men went back and forth, holding service on Sunday in the Drum Tower Church, and visiting the Christians on Monday, Tuesday and Wednesday. Meanwhile, the Methodist Church was provisioned and strongly fortified, and with a small guard of American marines, furnished by the United States Minister, it was hoped that it could be held till relief should come. The carnage and anarchy in the city were beyond description. June 13th and 14th, all the foreign dwellings, churches and chapels in the city were burned. Stragglers came in, bringing harrowing tales of suffering and murder. On the 19th, the government sent the news of the attack on the Taku forts, with the demand that the legations should leave within twenty-four hours. The missionaries were unwilling to leave their converts, and put no faith in the promised protection of the government. While they were gathered in prayer, the word came that the German Minister had been murdered, and all must flee to the British Legation. This compound covers about seven acres, with a number of buildings and a large supply of good well water. The seventy American missionaries were lodged in the chapel; the Chinese converts, with other refugees, in the deserted palace of Prince Su.

"These American missionaries and their converts," says an eyewitness, "did us most signal service. The organization of the community into committees of fortification, food supply, sanitation, etc., was largely due to Mr. Tewksbury; the arduous task of fortifying the Legation was laid upon Mr. Gamewell. Sick or well, he was everywhere, watching over every part of the work. The manual labor was done by missionaries under him, supported by gangs of Christian Chinese. These refugees also supplied the large body of servants necessary for our existence, as all the Legation servants deserted at the outbreak of hostilities."

There were in the defended area, 473 civilians, 350 marines, and nearly 3,000 native Christians. The details of the wonderful providences by which they were preserved from destruction eight weeks in the face of overwhelming odds must be read in the many published accounts. With no intentional preparation, or opportunity therefor, many foreign supplies, and a sufficient quantity of rice, wheat, coal, clothing, bed-

ding and cloth for sand-bags, were found within the compound, and nearly ninety horses and mules were eaten by the besieged. Three missionaries were slightly wounded in the firing; two foreign children, one of them Dr. Inglis' infant daughter, died of illness. Messenger after messenger was sent out begging for aid; but two returned. The attacks became more and more ferocious toward the end, and the means of defense were nearly exhausted. At last the welcome sound of foreign guns was heard at a distance, and on August 14th the allied armies entered the gates.

Much of the city lay in ruins, destroyed by the mad fury of the Boxers. More than half the inhabitants fled, leaving their possessions to the mercy of the invaders. The eight foreign detachments encamped in different quarters of the city, each under its own banner. The missionaries and their converts were permitted by the military authorities to find quarters in the deserted houses. Most of the mission property was utterly destroyed, and the very foundations torn out, except on the West Compound, where the burned walls of the buildings were left standing. Very few of the church members survived, except those who had fled into the Legation. Several of the missionaries, broken in health, returned to America. The others, through many hardships, cared for the scattered remnants of the church, and, as soon as possible, began the work of reconstruction. Instead of the former two compounds, it was decided to concentrate in one, near the Anting Gate, adding to it more land. The Girls' Boarding School was transferred to Paotingfu. The two churches were united in one.

The indemnity funds, with added gifts of individuals, have erected and equipped a better station than of old. The church has steadily recovered, until, in 1911, it numbered 325 members, while the reopening of the Drum Tower compound for the establishment of the Union Theological College led to the organization of the West Church in 1909, with twenty-four members, now increased to sixty. Large Christian Sunday schools and heathen Sunday schools are connected with each church. A street chapel is maintained near each compound, and at one of these is a flourishing book store. Evening ser-

vices have attracted many clerks. Regular classes for inquirers and new Christians are held. The East Church maintains a chapel at Chingho, six miles north of the city, near a large military school and camp.

During the disturbances incident to the abdication of the Emperor and the installation of the new government early in 1912, there was much disorder in Peking and the missionary families were more than once obliged to take refuge in the Methodist compound, close to the Legations, guarded by American marines. No buildings were destroyed, but much of their personal property was lost or stolen in their absence. Many wealthy Chinese families were reduced to hopeless penury.

The country work, once carried on in several distinct fields, is now concentrated in one through an equitable adjustment with the Methodists, securing greater economy of administration. Of this field, Mafong is the centre, Mr. and Mrs. Hicks residing there most of the year and superintending seven other out-stations, and a boarding school of sixteen boys.

"Truth Hall," for boys, has fifty students, many of whom are now studying English, and several look forward to the ministry. The principal each summer leads a dozen of the older boys in several weeks of evangelistic itineration. Connected with it is a day school of thirty pupils.

There is another day school about the same size at the West Compound. At each place there is also a girls' day school and a kindergarten. All of these schools are feeders for the North China Educational Union, a combination of the London Mission, the American Board and the Presbyterian Mission in the support and administration of an Arts College for each sex, a Medical College and Nurses' Training School for each sex, and a Theological College, for which the Presbyterian Mission furnishes the buildings and equipment at the old Drum Tower Compound, enlarged. This college has been in operation since 1905, and has graduated one special class of twelve and one regular class of ten men. It now has thirty-eight students. A Union Summer School for Colporteurs and Local Evangelists is held. Representatives of the other

missions are resident on the grounds. Our representatives at the Arts College reside in Tungchou.

The Anting Hospital has had many vicissitudes, through successive retirement of several physicians; but is now vigorously at work treating thousands of patients annually. Its dispensary is connected with the street chapel.

The Douw Hospital for Women is entirely self-supporting, treating over 9,000 patients annually. The physician is called to many official families.

The Union Medical College, with 100 students, provided many heroic plague fighters in the winter of 1910-11.

The success of the itinerating work in Chihli **PAOTINGFU** Province was so marked that in 1893 it was decided to open a new station at Paotingfu, 100 miles southwest of Peking. Rev. J. L. Whiting, Rev. J. A. Miller and wife, and G. Yardley Taylor, M. D., were the first occupants. Rev. F. E. Simcox and his wife soon followed, and later Rev. J. W. Lowrie and Mrs. A. P. Lowrie. In 1899, Dr. and Mrs. Cortlandt Van Rensselaer Hodge and Dr. Maud Mackey were added to the number. The usual lines of work were established one by one and prosecuted with vigor. At the opening of 1900, there were two chapels, with daily services, dispensaries in the city and suburb, a system of country itineration covering long distances, with regular services at five out-stations, a boarding school and day schools for children and inquirers' classes for both men and women. There had always been more or less pronounced opposition in this region, but the officials and the better classes were unusually friendly, and as the rage of the Boxers seemed especially directed towards the Roman Catholics, it was hoped that the Protestant stations might escape. In April and May placards were posted threatening destruction to all foreigners. Mr. Simcox was attacked by a mob at Wan Hsien, and his Chinese helper maltreated.

The railroad was destroyed May 27th and all communication cut off. All through the summer agonized friends hoped against hope; at last it was ascertained beyond a doubt that the compound was attacked by Boxers June 30th, and Dr. Taylor, Mr. and Mrs. Simcox, with their three little children,

and Dr. and Mrs. Hodge, added to the roll of those who have laid down their lives for the testimony of Jesus. The next day, six missionaries of the American Board met the same fate.

The other members of our mission were providentially absent. In October, Mr. Lowrie succeeded in returning to Paotingfu as interpreter to General Lorne Campbell, and for a year worked on alone, gathering together and helping in many ways the few remaining Chinese Christians, securing mercy for hundreds from the foreign generals, surprising the Chinese by his leniency and commanding a respect and love which found its expression in the voluntary gift through him to the mission by officials and people of a new site for the station far more suitable than the old. In the spring a memorial service was held for the missionaries and native Christians who had suffered for the name of Christ, at which were present the commanders of the allied armies or their representatives, all the Chinese officials of the city, and many of the merchants and gentry, besides fellow-missionaries from Peking and Tientsin. During the entire year Sunday services were maintained.

The new compound contains ten acres of rich land, on which are a number of trees. The church is the most conspicuous building and seats 500. It is well filled on Sunday, and the street chapel is crowded daily. The men's hospital, given by Dr. Taylor's classmates at Princeton, is near the church. The name, Taylor Memorial Hospital, is inscribed in English over the door. There is also a well-equipped women's hospital, known as the Hodge Memorial Hospital. Five comfortable dwelling houses, as well as buildings for schools, have been erected. The church now has a membership of 150. Classes for men are held regularly for ten days each month; classes for women also at regular intervals. Miss Gowan's weekly meeting for ladies of official families is a unique, wearying, amusing, yet fruitful effort. Itineration over a very wide field, one of the most interesting parts of which is in the mountains about Kwangchang, is conducted. The church supports a missionary of its own, Mr. Tien. Deacon Tsui is widely extending his Personal

Workers' Society in China. The year 1910 was made interesting and memorable by the unveiling of a tablet to Mrs. A. P. Lowrie in the church, and of the Martyrs' Memorial Monument at the old compound.

The church at Wenchiatun has been obliged to enlarge its seating capacity. In Tanghsien, two new centres have been opened. Two missionaries of the Shantung Home Missionary Society are doing a promising work in the mountains. The region north of Paotingfu is worked by the Presbyterian Mission, and that to the south by the American Board.

The Boys' Boarding School has been compelled to add a dormitory for its numerous students. Several day schools are established in the city and out-stations.

The Union Memorial Girls' School (Miss Grace Newton, Principal), a part of the interdenominational group, graduates classes almost every year into the Bridgeman School, Peking.

A need long felt has been supplied by the opening of a Training School for Christian Women, attended by twenty students.

Both hospitals are self-supporting, and exceedingly busy. They have dispensaries in the city as well as at the hospitals, and some medical itineration is done. A class of nurses is under training. Dr. Lewis brought great fame to hospital and mission by his courageous and successful efforts to stay the pneumonic plague in 1910-11. The Chinese officials gave him full charge of the campaign, with ample funds and authority.

Paotingfu suffered greatly from the mutinous soldiers in the spring of 1912. Foreigners and their property were not attacked, but large districts of the city were pillaged and burned. All mission work was suspended for some time.

For several years it had been felt that missionaries were greatly needed in the southern part of the Province of Chihli. In 1898, Mr. Whiting and Mr. Lowrie travelled through the region and decided that the most desirable centre was Shuntehfu, 170 miles south of Paotingfu, on the line of the proposed railway from Peking to Hankow. It lies in the midst of a fertile and prosperous section, whose millions of inhabitants are almost untouched

by the Gospel. Plans were interrupted by the Boxer outbreak, but in 1903 the station was occupied by Dr. J. L. Whiting and Mrs. Whiting, Guy W. Hamilton, M. D. (formerly of Siam), and Mrs. Hamilton, and Dr. Louise H. Keator. The entire work is supported by the Fifth Avenue Church, New York City, and is equipped for all classes of work. The city church now numbers over fifty. Permanent interest exists at six centres in the country. Three station classes in the year have totaled ninety men. Two for women numbered fifty-five.

The Boys' Boarding School in its new building, opened November, 1910, continues to increase. The Y. M. C. A. is active in evangelistic effort.

The Girls' School, though without a building, now has a boarding department, with twelve boarders and twenty day pupils. Seven girls have unbound feet.

The Hugh O'Neill Memorial Hospital has treated over 9,000 patients the past year. A man who had a cataract removed gave all the money he carried to the hospital and walked home, sixty-seven miles. Dr. Hamilton has made three itinerations and treated more than 1,000 patients. Medical work for women has been conducted in one end of the men's hospital.

STATISTICS, 1912.

Stations	31
Missionaries: Men—101 ordained, 28 medical, 12 other laymen; Women—12 medical, 62 single, 116 wives of missionaries	331
Chinese pastors and preachers, 371; other helpers, 323; total	694
Churches	136
Communicants	21,875
Schools	448
Hospitals	29
Dispensaries	46
Pages printed at two Presses.....	89,017,463

AID FOR CHINA, 1912.

Seventy-five officers, members and furloughed missionaries of twenty-eight Foreign Missions Boards of the United States and Canada having work in China, met in New York, February 29th, 1912, at the call of the Committee of Reference and Counsel, to consider the extraordinary situation in China and the consequent duty of the home Churches. The following paragraphs are taken from the message addressed by this Conference to the Missions in China and to the Churches in America:

The time, for which we have long worked and prayed, appears to have come at last in a measure and with a momentum beyond our faith, and we rejoice with the Christian agencies at work in China, with the 11,661 leaders of the Chinese Christian Church, with its 278,628 members, and with the 4,299 missionaries from Western lands, in the unique opportunity which they possess of meeting an inquiring people with the light and life which they are seeking, and of offering to them and to their rulers the knowledge of the Lord Jesus Christ, the one true Leader and King of men.

We rejoice in the measure of unity already attained by the Christian forces in China and in their ability in this hour, without waste or discord, to present to the Chinese people the one faith which we all hold and the one Lord whom we all follow. We rejoice that so many of the men who have wrought for China in this time of national need have been Christian men, who have borne their great responsibilities with Christian fidelity and sought to serve their country with Christian unselfishness. With a Christian Church united in its mission and with Christian men serving the State in patriotic and religious devotion, we believe that the prayers of many hearts will be answered that, on the one hand, a pure and unconfused Gospel may be preached to the nation, and that on the other hand the Christian spirit, unmingled with secular misunderstanding or personal ambition, may control the minds of the men who are to bear rule and authority in the new day.

In the effort to which the Christian forces of the nation will now give themselves with a new zeal, to carry the Gospel far and wide over China and deep into the life of the people, we desire to assure them of the sympathy and support of the Church in the West, and we now make appeal to the Home Church to meet the emergency with unceasing prayer and unwithholding consecration.

The Presbyterian Board of Foreign Missions, at its meeting, May 13th, 1912, approved the resolutions adopted by

the Biennial Assembly of the Philadelphia Women's Board at Baltimore, April 25th, undertaking to raise \$100,000 for the enlargement of its work in China. The Board also voted that, in view of the extraordinary emergency now confronting the Church in China, an effort be made to re-enforce the China missions within the next three years by the appointment of one hundred new missionaries, not including wives, and the securing of special gifts which will cover the cost of their maintenance, including the new property and the enlargement of the work which this re-enforcement will involve.

This action was presented to the General Assembly at its meeting in Louisville, May, 1912, and heartily endorsed by it.

At the first meeting of the Board after the General Assembly, June 3d, the Board considered the detailed questions which this policy involves, and the following action was unanimously taken:

"In pursuance of the statement on missionary policy in China, adopted by the Board May 13th, and approved by the General Assembly, the Executive Council was authorized to organize and conduct, with the co-operation of the Women's Boards and such furloughed missionaries from China as the Executive Council may designate, a China Propaganda in order to secure the funds for the new missionaries, new property, and enlargement of the work which this reinforcement will involve. The estimated cost is approximately \$735,630 for the period of three years, including eighty residences for the new missionaries and other imperative expenses."

"So great an opportunity as God now offers in China is a sovereign summons. It demands of us the enlargement of our horizons, the expansion of our faith, the acceptance of our duty, and the eager and joyful exercise of our fellowship with Christ in ministering to the need of an awakened nation, and in hastening the coming of His worldwide kingdom by an unprecedented advancement. May the Church in China and in the West be found equal to this opportunity."

STATIONS AND MISSIONARIES, 1912.**CENTRAL CHINA MISSION.**

NINGPO (1845): On the Ningpo River, 12 miles from the sea; 100 miles south of Shanghai. Rev. Harrison K. Wright and Mrs. Wright, Rev. E. F. Knickerbocker and Mrs. Knickerbocker, Miss Edith C. Dickie, Miss Margaret B. Duncan, Miss Esther M. Gauss.

SHANGHAI (1850): On the Woosong River, 14 miles from the sea. Rev. J. M. W. Farnham, D. D., and Mrs. Farnham, Rev. J. A. Silsby and Mrs. Silsby, Rev. G. F. Fitch, D. D., and Mrs. Fitch, Mr. Gilbert McIntosh and Mrs. McIntosh, Mr. C. W. Douglass and Mrs. Douglass, Rev. John M. Espey and Mrs. Espey, Rev. C. M. Myers and Mrs. Myers, Miss M. D. Morton, Miss Mary Posey, Miss Mary Cogdal, Miss Emma Silver, Rev. George E. Partch, and Rev. Sidney McKee.

HANGCHOW (1859): The capital of Chekiang Province, at the southern terminus of Grand Canal, 100 miles northwest of Shanghai. Rev. J. H. Judson and Mrs. Judson, Rev. E. L. Mattox and Mrs. Mattox, Rev. F. W. Bible and Mrs. Bible, Miss J. Ricketts, Miss Lois D. Lyon, Mr. Arthur W. March and Mrs. March, Rev. Robert F. Fitch and Mrs. Fitch.

SOOCHOW (1871): 70 miles west of Shanghai. Rev. J. N. Hayes, D. D., and Mrs. Hayes, Rev. O. C. Crawford and Mrs. Crawford, Rev. Frank H. Throop and Mrs. Throop, Miss Mary Lattimore, Elizabeth Esther Anderson, M. D., Agnes M. Carothers, M. D., Miss Edna C. Alger.

YU YIAO (1909): Rev. J. E. Shoemaker and Mrs. Shoemaker, Miss Lavina M. Rollestone.

KIANG-AN MISSION.

NANKING (1876): On the Yang-tse-Kiang, 90 miles from its mouth. Rev. Charles Leaman, Rev. W. J. Drummond and Mrs. Drummond, Rev. J. C. Garritt, D. D., and Mrs. Garritt, Rev. J. E. Williams and Mrs. Williams, Miss E. E. Dresser, Miss M. A. Leaman, Miss Lucy Leaman, Miss Jane A. Hyde, Miss Grace Lucas, Rev. Alfred V. Gray and Mrs. Gray, Mrs. A. M. R. Jones, Rev. A. A. Bullock and Mrs. Bullock.

HWAI-YUEN (1892): 150 miles northwest of Nanking. Rev. E. C. Lobenstine, Rev. D. S. Morris and Mrs. Morris, Rev. J. B. Cochran and Mrs. Cochran, Samuel Cochran, M. D., and Mrs. Cochran, Rev. Thomas F. Carter and Mrs. Carter, Miss Agnes Gordon Murdoch, M. D., Miss Mary Cole Murdoch, Miss Margaret Falconer Murdoch, Rev. George Hood.

THE SOUTH CHINA MISSION.

CANTON (1845): Capital of Kwangtung Province on the Choo-kiang River, about 70 miles from the China Sea—a port city. Rev. H. V. Noyes, D. D., and Mrs. Noyes, Rev. A. A. Fulton, D. D., and Mrs. Fulton, Rev. J. J. Boggs and Mrs. Boggs, M. D., Rev. W. D.

Noyes and Mrs. Noyes, E. C. Machle, M. D., and Mrs. Machle, Mrs. J. G. Kerr, Miss H. M. Noyes, Miss E. M. Butler, Miss M. W. Niles, M. D., Miss M. H. Fulton, M. D., Miss H. Lewis, Miss E. A. Churchill, Miss L. Durham, Miss L. R. Patton, Miss Mary T. Bankes, Rev. James M. Henry and Mrs. Henry.

LIEN-CHOU (1890): 125 miles northwest of Canton. Rev. Reese F. Edwards and Mrs. Edwards, Rev. J. S. Kunkle, Robert Ross, M. D., and Mrs. Ross, Miss Elda G. Patterson, Miss Hannah Kunkle, Miss N. M. Latimer, M. D., Rev. G. W. Marshall and Mrs. Marshall.

YEUNG KONG (1886): About 112 miles southwest of Canton. Rev. C. E. Patton, M. A., and Mrs. Patton, William H. Dobson, M. D., and Mrs. Dobson, Miss V. M. Wilcox, Rev. J. W. Creighton and Mrs. Creighton, Rev. George D. Thomson and Mrs. Thomson, Miss Margaret G. Bliss.

SHEK LUNG: Rev. A. J. Fisher and Mrs. Fisher, Harry N. Boyd, M. D., and Mrs. Boyd, Rev. Paul J. Allured and Mrs. Allured.

HAINAN MISSION.

KIUNGCHOW (including Hoihow) (1885): Three miles from north coast of island. H. M. McCandliss, M. D., and Mrs. McCandliss, Miss Henrietta Montgomery, Rev. C. H. Newton and Mrs. Newton, Rev. W. M. Campbell and Mrs. Campbell, Miss Alice H. Skinner, Rev. George D. Byers, Rev. F. P. Gilman and Mrs. Gilman.

NODOA (1891): 60 miles southwest of Kiungchow. Mrs. M. R. Melrose, Rev. William J. Leverett, Rev. P. W. McClintock and Mrs. McClintock, Herman Bryan, M. D.

KACHEK (1902): 60 miles south of Kiungchow. Miss Kate L. Schaeffer, S. L. Lasell, M. D., Rev. David S. Tappan, Jr., Rev. J. F. Kelly, M. D., and Mrs. Kelly.

HUNAN MISSION.

SIANGTAN (1900): On the Hsiang River, 25 miles south of Chang-shafu, the capital of the Province. Rev. W. H. Lingle and Mrs. Lingle, E. D. Vanderburgh, M. D., and Mrs. Vanderburgh, F. J. Tooker, M. D., and Mrs. Tooker, Miss Emma T. Kolfrat, Miss Effie Murray, Rev. Asher R. Kepler and Mrs. Kepler, Miss Catharine T. Woods, Mr. C. P. Althaus and Mrs. Althaus.

HENGCHOW (1902): On the Hsiang River, 75 miles south of Siangtan. Rev. George L. Gelwicks and Mrs. Gelwicks, Rev. D. E. Crabb and Mrs. Crabb, W. Robertson, M. D., and Mrs. Robertson, Rev. Samuel C. McKee and Mrs. McKee.

CHENCHOW (1904): On branch of the Hsiang River, 175 miles southeast of Siangtan. Stephen C. Lewis, M. D., Rev. T. W. Mitchell and Mrs. Mitchell, Rev. C. H. Derr and Mrs. Derr, W. L. Berst, M. D., and Mrs. Berst, Rev. W. T. Locke, Miss Annie Morton.

CHANGTEH (1898): About 125 miles northwest of Siangtan. Rev. T. J. Preston and Mrs. Preston, Rev. Gilbert Lovell and Mrs. Lovell, O. T. Logan, M. D., and Mrs. Logan, Miss Minta L. Ellington, Rev. W. C. Chapman and Mrs. Chapman.

TAOYUEN: As an out-station about 120 miles northwest of Siangtan. Rev. G. F. Jenkins and Mrs. Jenkins.

NORTH CHINA MISSION.

PEKING (1863): The capital of China, 100 miles northwest of the mouth of the Peiho. Rev. W. A. P. Martin, D. D., LL.D., Rev. John Wherry, D. D., Mrs. J. L. Whiting, Rev. C. H. Fenn, D. D., and Mrs. Fenn, Miss Janet McKillican, Miss Eliza E. Leonard, M. D., Miss B. C. McCoy, Rev. W. W. Hicks and Mrs. Hicks, Rev. William H. Gleysteen and Mrs. Gleysteen, Rev. E. L. Johnson and Mrs. Johnson, Dr. F. J. Hall and Mrs. Hall, Dr. F. E. Dilley and Mrs. Dilley, Rev. C. H. Corbett and Mrs. Corbett, Rev. Charles L. Ogilvie and Mrs. Ogilvie.

PAOTING-FU (1893): 100 miles southwest of Peking. Rev. C. A. Killie and Mrs. Killie, Rev. A. M. Cunningham and Mrs. Cunningham, Rev. W. A. Mather and Mrs. Mather, Dr. C. E. Lewis and Mrs. Lewis, Miss G. Newton, Miss A. H. Gowans, Miss Maud A. Mackey, M. D., Rev. Albert K. Whallon, Miss Edith Gumbrell.

SHUNTEH-FU (1903): 250 miles southwest of Peking. Rev. J. A. Miller and Mrs. Miller, Dr. Guy W. Hamilton and Mrs. Hamilton, Rev. Edwin C. Hawley and Mrs. Hawley, Miss Marjorie M. Judson, Miss Elizabeth T. Lewis, M. D.

SHANTUNG MISSION.

TENG-CHOU (1861): On the most northern point of the Shangtung promontory, 60 miles south of Port Arthur, and 35 miles northwest of Chefoo. Dr. W. F. Seymour and Mrs. Seymour, Rev. J. P. Irwin and Mrs. Irwin, Miss M. A. Snodgrass, Mrs. Calvin Wight, Miss M. A. Frame, Rev. Otto Braskamp, Miss Christina Braskamp, Miss M. J. Stewart, Miss Alma Dodds.

CHEFOO (1862): An important port of call for North China steamers. on northern coast of Shantung Peninsula. Rev. Hunter Corbett, D. D., and Mrs. Corbett, Rev. W. O. Elterich, D. D., and Mrs. Elterich, Mrs. Annetta T. Mills, Mr. W. C. Booth and Mrs. Booth, Dr. Oscar F. Hills and Mrs. Hills, Mr. M. Wells and Mrs. Wells, Mr. H. F. Smith, Rev. Paul R. Abbott and Mrs. Abbott, Miss S. F. Eames.

TSING-TAU (1808): The important German port and terminus of the new railroad to the Provincial Capital, on Kiao-cheu Bay, about 100 miles southwest of Chefoo. Miss L. Vaughan, Rev. C. E. Scott and Mrs. Scott, Dr. Effie B. Cooper, Rev. T. H. Montgomery and Mrs. Montgomery, Mr. Kenneth K. Thompson and Mrs. Thompson.

WEI-HSIEN (1882): 110 miles northeast of Tsinan-fu. Rev. R. M. Mateer and Mrs. Mateer, Rev. F. H. Chalfant and Mrs. Chalfant, Rev. J. A. Fitch and Mrs. Fitch, Prof. Ralph Wells and Mrs. Wells, Mrs. C. W. Mateer, Rev. Paul T. Bergen, D. D., and Mrs. Bergen, Rev. H. W. Luce and Mrs. Luce, C. K. Roys, M. D., and Mrs. Roys, Miss Charlotte E. Hawes, Mr. Horace E. Chandler and Mrs. Chandler, Rev. I. J. Heeren, Ph.D., Mr. S. J. Mills, Miss G. M. Rowley.

TSINAN-FU (1872): Capital of the Shantung Province; 300 miles south of Peking, on Ta Tsin River. Rev. John Murrav, James B. Neal, M. D., and Mrs. Neal. Miss Emma S. Boehne, Rev. W. W. Johnston and Mrs. Johnston, Dr. W. M. Schultz, C. F. Johnson, M. D.,

and Mrs. Johnson, Rev. A. B. Dodd and Mrs. Dodd, Dr. Caroline S. Merwin, Mr. A. E. Torrance and Mrs. Torrance.

ICHOU-FU (1891): 145 miles southeast of Tsinan-fu. Miss E. E. Fleming, M. D., Rev. George A. Armstrong, Rev. Paul P. Faris and Mrs. Faris, Rev. H. G. Romig and Mrs. Romig, Miss Margaret Faris, Miss Sarah Faris, Robert W. Dunlap, M. D., and Mrs. Dunlap.

TSINING-CHOU (1892): 95 miles southwest of Tsinan-fu. Charles Lyon, M. D., and Mrs. Lyon, Rev. T. N. Thompson and Mrs. Thompson, Rev. C. M. Eames, Rev. F. E. Field.

YI-HSIEN (1905): 20 miles from the Grand Canal, about 140 miles southeast of Tsinan-fu. Rev. C. H. Yerkes and Mrs. Yerkes, W. R. Cunningham, M. D., Miss A. K. M. Franz, Rev. Ray M. Allison and Mrs. Allison.

Rev. Dr. and Mrs. W. M. Hayes, and Rev. and Mrs. W. P. Chalfant, are stationed at Tsing-chou-fu, Professors in the Union Theological Seminary.

MISSIONARIES IN CHINA, 1838-1912.

* Died while connected with the Mission † Went out under the Cumberland Board.
 Figures, term of service in the field.

*Abbey, Rev. Robt. E.,	1882-1890	Bible, Rev. F. W.	1904-
Abbey, Mrs. (Mrs. A.		Bible, Mrs.	1904-
M. Whiting, 1873)	1882-1906	Bliss, S. C., M.D.	1873-1874
Abbott, Rev. Paul R.	1910-	Bliss, Miss M. S.	1911-
Abbott, Mrs.	1910-	Boehne, Miss E. S.	1903-
Alger, Miss E. C.	1910-	Boggs, Rev. J. J.	1894-
Allen, H. N., M.D.	1883-1884	Boggs, Mrs. (Ruth C.	
Allen, Mrs.	1883-1884	Bliss, M.D., 1892)	1895-
Allison, Rev. R. W.	1911-	Booth, William C.	1903-
Allison, Mrs.	1911-	Booth, Mrs.	1903-
Allured, Rev. P. J.	1911-	Boughton, Miss E. F.	1889-1903
Allured, Mrs.	1911-	Boyd, H. W., M.D.	
Althaus, Mr. C. P.	1911-		1899-1903, 1907-
Althaus, Mrs.	1911-	Boyd, Mrs.	1899-1903, 1907-
Anderson, Miss S. J.,		Braskamp, Rev. Otto	1911-
M. D.	1877-1880	Braskamp, Miss C.	1911-
Anderson, Miss E.	1887-1894	Brown, Rev. Hugh A.	1845-1848
Anderson, Miss E. E.,		*Brown, Mary, M.D.	1889-1900
M. D.	1907-	Bruce, Rev. George G.	1903-1904
Armstrong, Rev. G. A.	1902-	Bruce, Mrs.	1903-1904
Atterbury, B. C., M.D.	1879-1898	Bryan, Herman, M.D.	1902-
Atterbury, Mrs. (Miss		Bullock, Rev. A. A.	1909-
Mary Lowrie, 1883)	1890-1898	Bullock, Mrs.	1909-
Ayer, Mary A., M.D.	1897-1901	Burgess, Miss N. B.	1911-
Barr, Miss M. E.	1877-1883	Burnham, Mary L., M.D.	1897-1904
Baile, Rev. Joseph	1891-1898	*Butler, Rev. John	1868-1885
Bailie, Mrs. Effie Wor-		Butler, Mrs. (Miss F.	
ley, M.D.	1890-1898	E. Harshburger, '75)	1877-1892
Baird, Miss Margaret	1883-1888	Butler, Miss E. M.	1881-
Banks, Miss M. T.	1909-	*Byers, Rev. John	1852-1853
Beattie, Rev. Andrew	1889-1909	Byers, Mrs.	1852-1853
Beattie, Mrs.	1891-1909	Byers, Rev. G. D.	1906-
Beattie, Dr. D. A.	1892-1895	Bynon, Margaret H.,	
Beattie, Mrs.	1892-1895	M.D.	1903-1912
†Beckley, Miss M.	1906-1908	Campbell, Rev. W. M.	1898-
Bent, Rev. R. H.	1893-1900	Campbell, Mrs.	1898-
Bent, Mrs. (Sarah Poin-		*Capp, Rev. E. P.	1869-1873
dexter, M. D.)	1894-1900	*Capp, Mrs. (Miss M.	
Berry, Miss M. L.	1882-1885	J. Brown, 1867)	1870-1882
Bergen, Rev. Paul D.	1883-	Carothers, Agnes M.	
Bergen, Mrs.	1883-	M.D.	1909-
Berst, W. L., M.D.	1907-	Carper, Miss E.R., M.D.	1907-1910
*Berst, Mrs. (Miss		Carrow, F., M.D.	1876-1878
Venable)	1905-1908	Carrow, Mrs. F.	1876-1878
Berst, Mrs. (Miss		Carter, Rev. T. F.	1910-
Newman)	1909-	Carter, Mrs.	1910-

- Cattell, Frances F., M.D. 1897-1908
 Chalfant, Rev. W. P. 1885-
 *Chalfant, Mrs. (Miss Lulu Boyd, 1887) 1888-1903
 Chalfant, Mrs. 1907-
 Chalfant, Rev. F. H. 1887-
 Chalfant, Mrs. 1887-
 Chandler, Mr. H. E. 1908-
 Chandler, Mrs. 1908-
 Chapin, Rev. Oliver H. 1882-1886
 Chapin, Mrs. 1882-1886
 Chapin, Rev. D. C. 1906-1912
 Chapman, W. C. 1910-
 Chapman, Mrs. 1912-
 *Chestnut, Eleanor, M.D. 1893-1905
 Churchill, Miss E. A. 1901-
 Cochran, Rev. J. B. 1899-
 Cochran, Mrs. 1899-
 Cochran, Samuel, M.D. 1899-
 Cochran, Mrs. 1899-
 Coltman, Robt. J., M.D. 1885-1898
 Coltman, Mrs. 1885-1898
 Cogdal, Miss M. E. 1890-
 Cole, Mr. Richard 1844-1847
 Cole, Mrs. 1844-1847
 Condit, Rev. Ira M. 1860-1867
 *Condit, Mrs. 1860-1866
 Cooley, Miss A. S. 1878-1879
 Cooper, Effie B., M.D. 1899-
 Corbett, Rev. Hunter 1863-
 *Corbett, Mrs. H. 1864-1873
 *Corbett, Mrs. 1875-1888
 Corbett, Mrs. 1889-
 Corbett, Rev. C. H. 1908-
 Corbett, Mrs. 1908-
 *Cornwell, Rev. G. 1892-1909
 *Cornwell, Mrs. 1892-1909
 *Coulter, Mr. Moses S. 1849-1852
 Coulter, Mrs. C. E. 1849-1854
 Crabb, Rev. D. E. 1905-
 Crabb, Mrs. 1905-
 Crawford, Rev. O. C. 1900-
 Crawford, Mrs. 1900-
 Creighton, Rev. J. W. 1907-
 Creighton, Mrs. 1910-
 *Crossette, Rev. J. F. 1870-1889
 Crossette, Mrs. 1870-1879, 1890-1910
 Crozier, Rev. W. N. 1891-1900
 Crozier, Mrs. 1891-1900
 *Culbertson, Rev. M. S. 1844-1862
 Culbertson, Mrs. 1844-1862
 Cunningham, Rev. A. M. 1890-
 Cunningham, Mrs. 1890-
 Cunningham, Wm. R., M.D. 1904-
 *Danforth, Rev. Joshua A. 1859-1863
 *Danforth, Mrs. 1859-1861
 Davies, Rev. L. J. 1892-1909
 Davies, Mrs. 1892-1909
 Derr, Rev. C. H. 1904-
 Derr, Mrs. 1904-
 Dickey, Miss E. G. 1873-1875
 Dickie, Miss E. C. 1906-
 Dilley, F. E., M.D. 1907-
 Dilley, Mrs. 1907-
 Dobson, W. H., M.D. 1897-
 Dobson, Mrs. 1899-
 Dodd, Rev. Samuel 1861-1878
 Dodd, Mrs. (Miss S. L. Green) 1864-1878
 Dodd, Rev. Albert B. 1903-
 Dodd, Mrs. 1904-
 Dodds, Miss A. D. 1910-
 Donaldson, Henrietta, M.D. 1893-1895
 *Doolittle, Rev. J. 1872-1873
 Doolittle, Mrs. L. J. 1872-1873, 1894-1903
 Doolittle, Leila L., M.D. 1899-1903
 Douglass, C. W. 1898-
 Douglass, Mrs. 1898-
 Downing, Miss C. B. 1866-1880
 Dresser, Miss E. E. 1894-
 Drummond, Rev. W. J. 1900-
 Drummond, Mrs. (Miss Law) 1891-
 Duncan, Miss M. B. 1903-
 Dunlap, R. W., M.D. 1909-
 Dunlap, Mrs. 1912-
 Durham, Miss L. 1909-
 Eames, Rev. C. M. 1907-
 Eames, Miss S. F. 1909-
 Eckard, Rev. L. W. 1869-1874
 Eckard, Mrs. 1869-1874
 Edwards, Rev. R. F. 1898-
 Edwards, Mrs. 1898-
 Ellington, Miss M. L. 1910-
 Elterich, Rev. W. O. 1889-
 Elterich, Mrs. 1889-
 Espey, Rev. J. M. 1905-
 Espey, Mrs. 1908-
 Faries, W. R., M.D. 1889-1903
 Faries, Mrs. 1890-1903
 *Faris, Rev. W. S. 1896-1907
 Faris, Mrs. 1896-1907

Faris, Rev. Paul	1905-	Green, Mrs.	1859-1872
Faris, Mrs.	1905-	Griggs, J. F., M.D.	1902-1906
Faris, Miss Margaret	1905-	Griggs, Mrs.	1902-1906
Faris, Miss Sarah	1911-	Groves, Rev. S. B.	1891-1895
Farnham, Rev. J. M. W.	1860-	Groves, Mrs.	1891-1895
Farnham, Mrs.	1860-	Gumbrell, Miss E. E.	1911-
Farnham, Miss L. D.	1882-1885	Guy, Rev. T. R.	1902-1905
Fenn, Rev. C. H., D.D.	1893-	Hall, Francis J., M.D.	1906-
Fenn, Mrs.	1893-	Hall, Mrs. (Miss Hoff-	
Field, Rev. F. E.	1904-	man, 1902)	1906-
Fisher, Rev. E. P.	1895-1897	Hallock, Rev. H. C. G.	1896-1905
Fisher, Rev. A. J.	1902-	*Hamilton, Rev. W. B.	1888-1912
Fisher, Mrs. (Miss		*Hamilton, Mrs.	1888-1889
Elliot, 1900)	1903-	Hamilton, Mrs. (Miss	
Fitch, Rev. G. F.	1870-	Woods)	1893-
Fitch, Mrs. Mary	1870-	Hamilton, Guy W., M.D.	1903-
Fitch, Rev. J. A.	1889-	Hamilton, Mrs.	1903-
Fitch, Mrs.	1889-	*Happer, Rev. A. P.	1844-1894
Fitch, Rev. Robt. F.	1898-	*Happer, Mrs. Eliza-	
Fitch, Mrs.	1898-	beth B.	1847-1865
Fleming, Emma E.,		*Happer, Mrs.	1869-1873
M.D.	1898-	Happer, Mrs. (Miss H.	
Folsom, Rev. Arthur	1863-1868	J. Shaw, 1870)	1876-1894
Folsom, Mrs.	1863-1868	Happer, Miss Lucy	1869-1871
Fouts, Fred., M.D.	1905-1912	*Happer, Miss Lily	1871-1880
Fouts, Mrs.	1905-1912	Happer, Miss Mary M.	1879-1884
Frame, Miss M. A.	1912-	Happer, Miss Alverda	1880-1888
Franz, Miss A. K. M.	1902-	Hawes, Miss C. E.	
*French, Rev. John B.	1846-1858	1896-1900, 1904-	
French, Mrs. Mary L.	1851-1858	Hawley, Rev. E. C.	1904-
Fulton, Rev. A. A.	1881-	Hawley, Mrs.	1904-
Fulton, Mrs.	1884-	Hayes, Rev. John N.	1882-
Fulton, Mary H., M.D.	1884-	Hayes, Mrs.	1882-
Gamble, Mr. William	1858-1869	Hayes, Rev. Watson M.	1882-
Garritt, Rev. J. C.	1889-	Hayes, Mrs.	1882-
Garritt, Mrs.	1892-	Hays, Rev. George S.	1886-1895
Gauss, Miss E. M.	1911-	Hays, Mrs. F. C.	1886-1895
*Gayley, Rev. S. R.	1858-1862	Heeren, Rev. J. J.	1910-
Gayley, Mrs.	1858-1862	Heeren, Mrs.	1912-
Gelwicks, Rev. G. L.	1900-	*Henry, Rev. B. C.	1873-1901
Gelwicks, Mrs.	1900-	*Henry, Mrs.	1873-1898
Gill, Rev. C. O.	1895-1897	Henry, Miss J. N.	1896-1900
Gill, Mrs.	1895-1897	Henry, Rev. J. Mc.	1909-
Gilman, Rev. F. P.	1885-	Henry, Mrs.	1909-
*Gilman, Mrs.	1885-1899	Hepburn, Jas. C., M.D.	1841-1846
Gilman, Mrs. (Mrs.		Hepburn, Mrs.	1841-1846
White, 1881-1891)	1903-	Herriott, Rev. C. D.	1903-1912
Gleysteen, Rev. W. H.	1904-	Herriott, Mrs.	1906-1912
Gleysteen, Mrs. (Miss		Hicks, Rev. W. W.	1902-
Alice Carter)	1903-	*Hicks, Mrs.	1902-1907
Gowans, Miss A. H.	1901-	Hicks, Mrs.	1908-
Gray, Rev. A. V.	1907-	Hicks, Miss E. A.	1903-1909
Gray, Mrs.	1907-	Hill, Miss M. J., M.D.	1895-1899
*Green, Rev. David D.	1859-1872	Hills, Oscar F., M.D.	1907-

Hills, Mrs.	1907-	*Kerr, Mrs.	1854-1855
Hood, Rev. G. C.	1911-	*Kerr, Mrs.	1858-1885
*Hodge, Cortland V. R., M.D.	1898-1900	Kerr, Mrs. (Miss M. E. Noyes, 1873)	1886-
*Hodge, Mrs.	1898-1900	Killie, Rev. C. A.	1889-
Holt, Rev. W. S.	1873-1885	Killie, Mrs.	1889-
Holt, Mrs.	1873-1885	Knickerbocker, Rev. E. F.	1909-
Houston, Miss B.	1878-1879	Knickerbocker, Mrs.	1909-
Houston, Rev. T. W.	1891-1899	Kolfrat, Miss M. E.	1902-
Houston, Mrs.	1891-1899	Kunkle, Rev. J. S.	1905-
Howe, Miss A. L.	1896-1898	Kunkle, Miss H.	1910-
Hunter, Rev. S. A., M.D.	1879-1892	Langdon, Rev. Wm.	1888-1891
Hunter, Mrs.	1879-1892	*Lane, Rev. William	1889-1896
Hyde, Miss Jane A.	1905-	Lane, Mrs.	1889-1896
Inglis, John M., M.D.	1898-1904	Lane, Miss Emma F.	1889-1894
Inglis, Mrs.	1898-1904	*Larsen, Anna M., M.D.	1892-1897
*Inslee, Rev. Elias B.	1857-1861	Lasell, Sidney L., M.D.	1899-
*Inslee, Mrs.	1857-1861	Latimer, Miss N. M., M.D.	1911-
Irwin, Rev. J. P.	1893-	Lattimore, Miss Mary	1888-
Irwin, Mrs.	1893-	Laughlin, Rev. J. H.	1881-1903
Isett, Rev. W. C.	1906-1907, 1910-1911	*Laughlin, Mrs.	1881-1884
Isett, Mrs.	1906-1907, 1910-1911	*Laughlin, Mrs. (Miss Jennie Anderson, 1878)	1886-1899
Jackson, Rev. F. W.	1892-1895	Leaman, Rev. Charles	1874-
†Jenkins, Rev. G. F.	1903-	*Leaman, Mrs. (Miss Crouch, 1873)	1878-1910
†Jenkins, Mrs.	1903-	Leaman, Miss M. A.	1901-
Jeremiassen, C. C.	1885-1897	Leaman, Miss Lucy	1909-
Jeremiassen, Mrs. (Miss Suter)	1891-1897, 1901-1904	Leonard, Eliza E., M.D.	1895-
Johnston, Miss Louise	1889-1903	Leverett, Rev. W. J.	1893-
Johnson, C. F., M.D.	1889-	Lewis, Miss Harriett	1883-
Johnson, Mrs.	1889-	Lewis, Charles, M.D.	1896-
Johnson, Rev. E. L.	1906-	*Lewis, Mrs.	1896-1897
Johnson, Mrs.	1906-	Lewis, Mrs.	1901-
Johnston, Rev. W. W.	1907-	Lewis, S. C., M.D.	1901-
Johnston, Mrs.	1908-	Lewis, Miss E. F., M.D.	1906-
Jones, Miss Margaret	1901-1905	*Leyenberger, Rev. J. A.	1866-1895
*Jones, Rev. J. R.	1905-1907	Leyenberger, Mrs.	1866-1895
Jones, Mrs.	1905-	*Lindholm, Miss E. A.	1895-1910
Judson, Rev. J. H.	1880-	Lingle, Rev. W. H.	1890-
Judson, Mrs.	1880-	*Lingle, Mrs.	1890-1893
Judson, Miss M. M.	1910-	Lingle, Mrs. (Mrs. Ritchie, 1889)	1896-
Keator, Louise H., M.D.	1903-1907	*Lloyd, Rev. John	1844-1848
Kelly, Rev. J. C.	1896-1898	Lobenstine, Rev. E. C.	1898-
Kelly, Mrs.	1896-1898	*Lobenstine, Mrs. (Miss Hoffman)	1902-1908
Kelly, Rev. J. F., M.D.	1903-	Lobenstine, Miss Rose	1902-1909
Kelly, Mrs.	1903-	Locke, Rev. Wm. T.	1903-
Kelsey, Miss A. D. H., M.D.	1878-1884	*Locke, Mrs.	1903-1910
Kennedy, Rev. E. B.	1894-1898	Loomis, Rev. A. W.	1844-1850
Kepler, Rev. A. R.	1901-		
Kepler, Mrs.	1903-		
*Kerr, J. G., M.D.	1853-1901		

Loomis, Mrs.	1844-1850	Marcellus, Mrs.	1869-1870
+Logan, O. T., M.D.	1897-	Marshall, Rev. G. W.	1895-
†Logan, Mrs.	1897-	Marshall, Mrs.	1899-
Lovell, Rev. Gilbert	1904-	Martin, Rev. W. A. P.	1850-
Lovell, Mrs.	1904-	Martin, Mrs.	1850-1869
*Lowrie, Rev. Walter M.	1842-1847	*Mateer, Rev. C. W.	1864-1908
*Lowrie, Rev. Reuben	1854-1860	*Mateer, Mrs.	1864-1898
*Lowrie, Mrs. Amelia P.		Mateer, Mrs.	1900-
	1854-1860, 1883-1907	Mateer, Mr. J. L.	1872-1875
Lowrie, Rev. J. Walter	1883-	Mateer, Rev. R. M.	1881-
Lucas, Miss G. M.	1906-	*Mateer, Mrs.	1881-1888
Luce, Rev. H. W.	1897-	Mateer, Mrs. (Miss	
Luce, Mrs.	1897-	Dickson, M.D.)	1889-
*Lynch, Miss G. D.	1906-1907	Mateer, Mrs. S. A.	1881-1886
Lyon, Rev. D. N.		Mateer, Miss Lillian E.	1881-1882
	1869-1881, 1886-1895	Mather, Rev. W. A.	1902-
Lyon, Mrs.	1869-1881, 1886-1895	Mather, Mrs.	1904-
Lyon, C. H., M.D.	1900-	Matthewson, J. M., M.D.	1883-1887
Lyon, Mrs. (Miss Van		Mattox, Rev. E. L.	1893-
Schoick)	1902-	Mattox, Mrs.	1893-
Lyon, Miss Lois D.	1903-	*Melrose, Rev. J. C.	1890-1897
*McBryde, Rev. T. L.	1840-1843	Melrose, Mrs.	1890-
McBryde, Mrs.	1840-1843	Merwin, Caroline, M.D.	1905-
McCandliss, H.M., M.D.	1885-	Metzler, Rev. Carl P.	1902-1904
McCandliss, Mrs.	1888-	Miller, Rev. J. A.	1893-
McCartee, Rev. D. B.,		Miller, Mrs.	1893-
M.D.	1844-1873	Miller, Miss R. Y.	1893-1900
McCartee, Mrs. Juana	1852-1873	*Mills, Rev. C. R.	1857-1895
*McChesney, Rev. W. E.	1860-1872	*Mills, Mrs.	1857-1874
McChesney, Mrs.	1869-1872	Mills, Mrs.	1884-
McClintock, Rev. P. W.	1892-	Mills, Rev. Frank V.	1882-1890
McClintock, Mrs.	1892-	Mills, Mrs.	1882-1890
McCoy, Rev. D.	1860-1891	Mills, Samuel J.	1911-
McCoy, Mrs.	1860-1891	*Mitchell, Rev. John A.	1838-1838
McCoy, Miss Bessie	1896-	Mitchell, Rev. T. W.	1902-
McIntosh, Mr. Gilbert	1891-	Mitchell, Mrs. (Miss	
McIntosh, Mrs.	1891-	McAfee)	1903-
*McIlvaine, Rev. J. S.	1868-1881	Montgomery, Miss Etta	1894-
*McKee, Rev. W. J.	1878-1894	Montgomery, Rev. T.H.	1909-
McKee, Mrs. (Miss A.		Montgomery, Mrs.	1909-
P. Ketchum)	1876-1894	Moomau, Miss Nettie	1899-1907
McKee, Rev. Samuel C.	1910-	Moore, Miss Mary C.	1903-1906
McKee, Mrs.	1910-	Morris, Rev. Dubois S.	1898-
McKee, Rev. Sidney	1910-	Morris, Mrs.	1910-
McKillican, Miss Janet	1888-	*Morrison, Rev. Wm. T.	1860-1869
Mackey, Maud A., M.D.	1899-	Morrison, Mrs. M. E.	1860-1876
Machle, E. C., M.D.	1889-	Morton, Miss A. R.	1890-
*Machle, Mrs.	1889-1905	Morton, Miss M. D.	1903-
Machle, Mrs.	1911-	Murdock, Miss Mary	1908-
Maggi, Miss M. B.	1908-1910	Murdock, Miss M. F.	1908-
March, A. W.	1906-	Murdock, Agnes, M.D.	1908-
March, Mrs.	1909-	Murray, Rev. John	1875-
Marcellus, Rev. A.	1869-1870	*Murray, Mrs.	1876-1902

Murray, Miss E.	1895-1896	Ritchie, Miss M. B.	1893-1894
Murray, Miss Effie	1908-	Roberts, Rev. J. S.	1861-1865, 1874-1878
Myers, Rev. Charles M.	1907-	Roberts, Mrs.	1861-1865, 1874-1878
Myers, Mrs.	1907-	Robertson, W., M.D.	1906-
*Nevius, Rev. J. L.	1854-1893	Robertson, Mrs.	1906-
*Nevius, Mrs.	1854-1910	Rollestone, Miss L. M.	1894-
Neal, James B., M.D.	1883-	Romig, Rev. H. G.	1901-
Neal, Mrs.	1883-	Romig, Mrs.	1901-
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Newton, Rev. C. H.	1896-	Ross, Mrs. (Miss Read)	1903-
Newton, Mrs.	1896-	Rowley, Miss Grace	1910-
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Noyes, Rev. Henry V.	1866-	Roys, Mrs.	1904-
*Noyes, Mrs.	1866-1866	Savage, Miss C. A.	1901-1903
Noyes, Mrs.	1872-	Schaeffer, Miss K. L.	1893-
Noyes, Miss H.	1868-	Scheirer, Rev. E. M.	1902-1904
Noyes, Rev. Wm. D.	1903-	Schmucker, Miss A. J.	1878-1879
Noyes, Mrs.	1906-	Schultz, W. M., M.D.	1909-
Ogilvie, Rev. C. L.	1910-	Scott, Rev. C. E.	1906-
Ogilvie, Mrs.	1910-	Scott, Mrs.	1906-
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Orr, Mrs.	1838-1841	Seymour, W. F., M.D.	1894-
Partch, Rev. V. F.	1888-1899	Seymour, Mrs.	1894-
Partch, Mrs.	1888-1899	*Shaw, Rev. J. M.	1874-1876
Partch, Rev. G. E.	1895-1906, 1910-	Shaw, Mrs.	1874-1887
Partch, Mrs.	1895-1906	Shoemaker, Rev. J. E.	1894-
*Patrick, Miss Mary M.	1869-1871	Shoemaker, Mrs.	1894-
Patterson, J. P., M.D.	1871-1874	Silsby, Rev. J. A.	1887-
Patterson, Rev. J. C.	1899-1904	Silsby, Mrs.	1890-
Patterson, Mrs.	1899-1904	Silver, Miss Emma	1895-
Patterson, Miss E. G.	1903-	*Simcox, Rev. F. E.	1893-1900
Patton, Rev. C. E.	1899-	*Simcox, Mrs.	1893-1900
*Patton, Mrs.	1899-1902	Sinclair, M. E., M.D.	1888-1894
Patton, Mrs. (Miss Mack, M.D.)	1905-	Skinner, Miss A. H.	1903-
Patton, Miss L. R.	1908-	Smith, Horace R., M.D.	1881-1884
*Peale, Rev. John R.	1905-1905	Smith, Mrs.	1881-1884
*Peale, Mrs.	1905-1905	Smith, Rev. John N. B.	1881-1899
Posey, Miss Mary A.	1888-	Smith, Mrs. (Miss Strong, 1882)	1885-1899
*Preston, Rev. C. F.	1854-1877	Smith, Harold F.	1910-
Preston, Mrs.	1854-1877	Snodgrass, Miss M. A.	1892-
†Preston, Rev. T. J.	1897-	Speer, Rev. William	1846-1850
†Preston, Mrs.	1905-	*Speer, Mrs. Cornelia	1846-1847
Quarterman, Rev. J. W.	1846-1857	Stewart, Miss M. J.	1911-
*Rankin, Rev. Henry V.	1848-1863	Street, Rev. A. E.	1892-1897, 1901-1904
Rankin, Mrs. Mary G.	1848-1864	Street, Mrs.	1901-1904
Reed, Chas. E., M.D.	1896-1900	Stubbert, J. E., M.D.	1881-1881
Reed, Mrs.	1896-1900	Swan, John M., M.D.	1885-1909
Reid, Rev. Gilbert	1882-1894	Swan, Mrs.	1885-1909
Ricketts, Miss J.	1901-	Swan, Rev. C. W.	1884-1901
*Ritchie, Rev. E. G.	1889-1890	Swan, Mrs., M.D.	1894-1901
Ritchie, Mrs.	1889-		

Tappan, Rev. D. S.	1906-	Waite, Mrs.	1899-1906
*Taylor, Geo. Y., M.D.	1882-1900	Ward, Miss Ellen	1885-1888
Terrill, C. S., M.D.	1893-1895	Warner, Miss S. O.	1878-1890
Terrill, Mrs.	1893-1895	Way, Rev. R. Q.	1844-1858
Thomson, Rev. J. C., M.D.	1881-1894	Way, Mrs.	1844-1858
Thomson, Mrs.	1881-1894	Wells, Mason	1899-
Thomson, Rev. G. D.	1909-	Wells, Mrs.	1899-
Thomson, Mrs.	1909-	Wells, Ralph C.	1902-
Thompson, Rev. T. N.	1901-	Wells, Mrs. (Miss Corbett)	1905-
Thompson, Mrs. (Miss Hall)	1902-	Wherry, Rev. John	1864-
Thompson, Kenneth K.	1911-	*Wherry, Mrs.	1864-1908
Thompson, Mrs.	1911-	Whallon, Rev. A. K.	1911-
Throop, Rev. F. H.	1909-	*White, Rev. Wellington	1881-1891
Throop, Mrs.	1909-	White, Mrs.	1881-1891
Thwing, Rev. E. W.	1892-1899	*Whiting, Rev. A. M.	1873-1878
Thwing, Mrs.	1892-1899	*Whiting, Rev. J. L.	1899-1906
Thwing, Miss G.	1892-1894	Whiting, Mrs.	1869-
Tiffany, Miss Ida	1881-1882	Wight, Rev. Jos. K.	1848-1857
Todd, Paul J., M.D.	1902-1908	*Wight, Mrs.	1848-1857
Todd, Mrs. (Miss Strathie)	1905-	*Wight, Miss Fanny E.	1885-1898
Tooker, F. J., M.D.	1901-	Wight, Mrs. Calvin,	1900-
Tooker, Mrs. (Miss Fitch, M.D.)	1901-	Wilcox, Miss V. M.	1904-
Torrance, Mr. A. A.	1910-	Williams, Rev. J. E.	1899-
Torrance, Mrs.	1910-	Williams, Mrs.	1899-
Van Schoick, J. L., M.D.	1890-1899	Wisner, Rev. O. F.	1885-1894
*Van Schoick, Mrs.	1890-1899	Wisner, Mrs. (Miss Sophie Preston, '87)	1889-1894
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